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ON OUR FRONT COVER:

Third graders of St. John's Academy, Jamestown, North Dakota, recently presented 71 children's books to Sister Harrist, Trinity Hospital administrator, for use and enjoyment in the pediatric ward of the hospital. Ten of the 41 classmates are making the formal presentation to Miss Julia Nogosek, R.N., pediatric supervisor. Choice of the project was theirs—these pupils of Sister Janet—and they raised the necessary funds by holding a candy sale at school... Study can be fun! The smiling faces of these fourth grade students of St. Mary's Academy, Philadelphia, Pa., is proof of the fun they had in working out their project. The study of cotton now means more to them than the words on the printed page. Enthusiasm runs high for another project to keep alive the study of geography.



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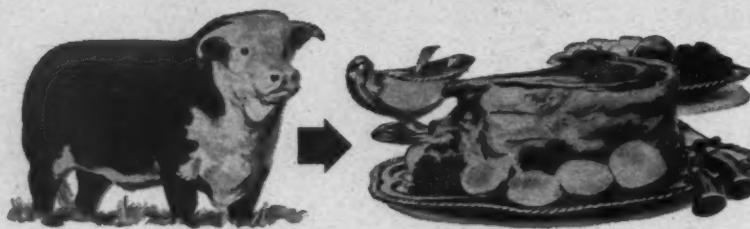
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the membership of the
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on its centennial
anniversary!

PERSONALITIES In Focus

This column is a brand new feature of THE CATHOLIC EDUCATOR. In it we shall attempt to bring to you news of the outstanding personalities in the field of education. Some of the news will be old, some new but if you will bear with us, we are sure that you will recognize some of the people we shall highlight and possibly run across an old friend or two.

Incidentally, if you have any news that you would feel is of sufficient general interest concerning personalities in education, please forward it on to us. We shall be glad to include it. The Editors.

► In Jersey City, New Jersey, The United Fund awarded citations of merit to the principals of Jersey City's five Catholic High Schools, Sister Simpliciana, Sister Maria Thais, Sister Canice, Sister Madonna and Sister Mary Virginia for the work that their students accomplished in the recent drive.

► The Poverello Medal from the College of Steubenville, Ohio, was recently awarded to the first woman, when Father Daniel W. Egan, T.O.R., made the award to Mother Anna Dengel, foundress and head of the Medical Mission Sisters.

► Seattle University's president, Very Rev. Albert Lemieux, S.J., has recently been named by the Seattle Real Estate board, "Seattle's first citizen of 1956."

► Dennis V. Moran of Tucson, Arizona, from Notre Dame and St. Michael's College, New Mexico, is among the 32 winners of the Rhodes Scholarships and will enter Oxford University in the fall.

► Brother Reinald Duran, C.S.C., headmaster, Holy Cross School, New Orleans, was re-elected for a three year term as president of the Louisiana Committee of Southern Association of Colleges and Secondary Schools at the association's convention recently.

► At the annual meeting of the Association of Colleges and Universities of the State of New York, the Very Rev. Lawrence J. McGinley, S.J., was the unanimous choice for the office of president.

► The 16th president of John Carroll University in the person of Father Hugh E. Dunn, S.J., took office last month replacing the late Father F. E. Wolfe, S.J. Also at John Carroll U., Father Henry Birkenhauer, S.J., became the first dean of the newly established graduate school.

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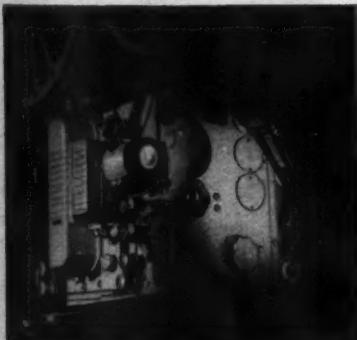
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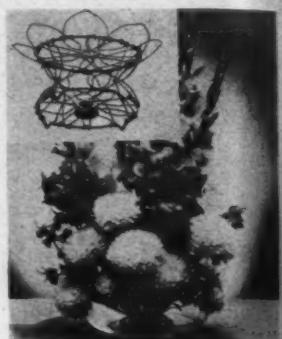
News of School Supplies and Equipment

New Flower Frog Fully Adjustable

For the art teacher who likes to apply art to floral display, here is a radically different and highly appealing type of flower composer just announced by International Enterprises, 278 Claremont, San Francisco, California.

Made of specially treated wire and durably finished in waterproof green enamel, this unusual item is fully adjustable for long, short, thick or thin stems, and for any flower arrangement or design. A vacuum cup fastens Froggie securely to the bowl, dish or vase and holds the arrangement in place.

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SS&E 31

Automation in Letter Mail

An ingenious new Addressograph machine that will write a complete letter from blank paper in one run—name, address, salutation, letterhead in color, date, text, and signature—is announced by the Addressograph-Multigraph Corporation of Cleveland, Ohio.

This machine, called the Addressograph Model 1938 Letter Writer and Printer, will produce a complete personalized letter for less than one cent each, enabling any institution to capitalize fully on the advantages of personalized mailings.

In addition to the complete personalized letter, it will print and personally identify a reply card. It will also print a return address and postal indicia simultaneously with the addressing of the envelope.



Another big feature of the Model 1938 is an automatic selector which makes pin-pointed promotions possible—to the active members among alumni, for example—eliminating waste circulation and saving postage.

The traditional versatility of Addressograph machines has been retained in this new model. In addition to personalized letters, reply cards and envelopes, it will print, head-up and date statements and

(Continued on page 467)

MONSIGNOR PAUL E. CAMPBELL EDITOR

EDITORIAL



NCEA PREPARES FOR MILWAUKEE MEETING

THE FIFTY-FOURTH ANNUAL CONVENTION of the National Catholic Educational Association is scheduled for Milwaukee during Easter week, April 23-26, 1957. All meetings, unless indicated otherwise in the final program, will be held in the Milwaukee Auditorium and Arena. The planning committee looks forward to an outstanding convention in Milwaukee. The opening Mass is to be celebrated in Bruce Hall in the Auditorium, on Tuesday, April 23, at 9:30 a.m. Immediately after the Mass the opening general meeting takes place, and at 2:30 p.m. the departments will begin to meet in plenary or divided sessions. The remaining three days are also devoted to meetings of this type.

This Milwaukee meeting is held under the patronage of the Most Rev. Albert Meyer, Archbishop of Milwaukee and President General of the NCEA. The Archbishop will also deliver the sermon at the opening Mass. The local committee on arrangements is under the general chairmanship of the Rt. Rev. Msgr. Edmund J. Goebel, superintendent of archdiocesan schools. Every delegate is requested to make his own reservation at local hotels or motels. Six hundred Sisters are provided for in the Catholic colleges for men and women in Milwaukee. Priests may make arrangements to say Mass at the Cathedral or any one of several local churches.

The theme for 1957 is "Education and Communication." The NCEA planning committee uses communication in its widest application to include all media by which knowledge is exchanged. The topics treated under communication should refer to the speaking arts as well as to speech itself, public relations and publicity and the whole question of telling our story to

the public. It is planned to consider relating the programs of the public and the private schools; to pay some attention to our distinctive "Catholic" vocabulary with a special evaluation of the peculiar nomenclature that we give to things we understand well and about which the public knows little; to analyze our positive and negative attitudes towards current problems; to look at all of the mass media including newspapers, magazines, and journals of special interest; and finally, to take a good look at the part we play as educators and as Catholic citizens in radio and television.

The visitor at the convention needs to know that the National Catholic Educational Association is a voluntary organization of all who are interested in the welfare of Catholic education. It includes both individual and institutional members. The Association invites every interested person to take out a membership. Every member will receive (August 1957) a copy of the *Proceedings*, a substantial volume giving the story of the convention and the text of all papers.

The purpose of the Association is to strengthen the conviction of its members and of people generally that the proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, and to emphasize that Christian education embraces the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic, and social, with the goal of elevating it, and perfecting it according to the example and teaching of Christ. (Pope Pius XI, Encyclical, *The Christian Education of Youth*.)

To accomplish these goals the Association encourages a spirit of mutual helpfulness among Catholic educators by the promotion of the study, discussion, and publication of matters that pertain to religious instruction and training as well as to the entire program of the arts and sciences. The Association emphasizes that the true Christian does not renounce the activities of this life but develops and perfects his natural faculties by coordinating them with the supernatural.

The annual meetings, of which this is the fifty-fourth, have been conducted in various cities throughout the United States and have proved to be a most fruitful means of advancing the interests of Catholic education. The papers read and discussed at the different meetings deal not only with the perennial problems of Catholic education but with educational subjects of prevailing interest as well. Each convention produces papers of outstanding merit that tell the story of the

lofty vision and serious efforts characterizing Catholic educational activity in this country.

The official organ of the NCEA is the quarterly publication, *The National Catholic Educational Association Bulletin*. This *Bulletin* appears in February, May, August, and November, and is sent free to all members. The August issue contains the proceedings and addresses of the annual meeting, and is commonly referred to as the *Proceedings*. The remaining three issues contain special articles and information of general and timely interest. Other publications, seven in number, bring important matters of current interest to the attention of the general membership or to the membership of certain departments.

An important function of the NCEA is to establish liaison with governmental and voluntary organizations. The Association has watched closely the formation and continuation of the UNESCO program. It has loaned the services of its staff and its publications to further the interests of this international organization. The NCEA sponsored the initiation of the Catholic Commission on Intellectual and Cultural Affairs. It has encouraged the work of the Inter-American Confederation of Catholic Education; it continues to take an active part in the annual meeting as well as the year-long programs of the American Council on Education and the Association of American Colleges. The Association is called upon frequently to work closely with the personnel of the United States Office of Education and with other representatives of governmental agencies.

The national office of the NCEA (1785 Massachusetts Ave., N. W., Washington 6, D. C.), under the leadership of the Rt. Rev. Msgr. Frederick G. Hochwalt, serves as a clearing house for Catholic educational information. Every Catholic school and every Catholic educator should be aware of the offerings of the Association, and take out membership in it.

RELIGION IS BASIC TO CHARACTER TRAINING

No one doubts the need for character education. Education that does not make for character, we are told, is a delusion and a snare. Every effort is made to have the child base his life and conduct on moral principles. Even those educators who do not teach religion have an avowed objective of forming character. Complaint is quite general today that the influence of the home is rapidly waning. This is due in some cases to parental indifference and neglect, but more often it is traceable to the inability of parents to instill in their children a sense of responsibility, a proper respect for authority, and due consideration for the rights of others. The increase of delinquency and crime among the young is evidence of this.

Father Hull tells us that many children are brought up in our schools with the greatest care, instructed and trained and disciplined for years, and yet when they

leave school and begin to face the realities of adult life, we find them turning out a sad disappointment. He is not satisfied with mere lamentation. He advises positive measures. In his book, *The Formation of Character*, he takes it for granted that we all want our children to become excellent Christians, excellent gentlemen, and excellent all-round men. He attacks the problem in a positive manner, and tells teachers that it is their chief business, first, to lay before the child the best and noblest possible ideal; secondly, to get that ideal stamped into his mind in the concrete form of sound principles; and thirdly, to establish so firmly in him the habit of acting according to these principles that they will last for the rest of his life.

There is urgent need for the influence of the mature person on the immature. To the father of the family is entrusted the sacred duty of enlightening the child's intellect with knowledge of right and wrong, and strengthening his will through the discipline of learning how to practice right action under the stimulus of basic moral principles. Fad-like excess in the use of codes, mottoes, general precepts, and the marking of young people on "traits of character," will not suffice. We must, as Archbishop Ireland wrote many years ago, make religion so permeate the soul of the child that its precepts and practices will be felt in every circumstance of life, and hold him firm in the path of duty, no matter how fierce the storms he may encounter. The word and the example of parents remain the most powerful factors in the training of the child. Nothing that the educator has to offer is an adequate substitute for specific instruction and training in the actual practice of the moral life. Character is conformity in conduct to the unchanging principles of the moral law. Since the work of character education is essentially one of moral education, it cannot be separated from religion.

UNDERSTANDING SLOW LEARNERS

THE TEACHER WHO STUDIES AND UNDERSTANDS the slow learner will be able to effect a transformation in his life. In an essay on this subject, written some years ago for the secondary school department, NCEA, Dr. Louis J. Faerber tells us that the slow learner suffers from a heart-hunger that is simply the craving for self-respect. The teacher should know that the slow learner is first of all a person and not just a category. The low-normal pupil is lacking in the very thing on which the school places a high premium, intellectual ability. The academic environment impresses upon this pupil the magnitude of his own inadequacy. Dr. Faerber states a principle of teaching that will guide the teacher in his work with these slow learners: Allow each pupil to achieve all the success he normally can so that he will maintain his own self-respect and win the respect of others.

There is no period in his life when the slow learner

(Continued on page 426)

By REV. FRANCIS T. J. BURNS
911 24th Avenue N. E., Minneapolis, Minnesota

The MEMORY HERESY and Education

Encyclopedic information is not education. Information as such is only a means to an end. The heresy today is just the opposite—putting the cart before the horse.

Yet, we cannot sneer out of court the value of memory or its informational treasures.

Father Burns, a native Milwaukeean, holds degrees from Marquette, Catholic University of America, and the Gregorian. While doing further graduate work both at the Catholic Institute at Paris and at Louvain, he was called back to take the Chair of Canon Law and Theology at the St. Paul (Minn.) Seminary. He is now pastor of St. Clement's Parish, Minneapolis. He has contributed to the *Homiletic and Pastoral Review*.

WHILE SITTING ONE EVENING with a group of clergy watching one of television's "give-a-way" programs for answers to a series of questions in one informational category or other, I was duly impressed by the remark of one of my colleagues, apropos an amazing show of memory on the part of a youngster, "My, what a remarkable mind!"

Having been in the educational field in a major seminary for many years, and conscious of the place memory takes in basic Scholasticism, I retorted by saying, "Father John, it's this sort of thing, this trend in and out of our schools, that I call 'the heresy of memory' as regards the Catholic, traditional theory of education. I or you might not be able to answer ten of their questions but we could give them fifty they could not answer!"

Then arose a discussion which is the motivation of this article. One of the disputants brought up the names of Lord Macaulay and St. Thomas; another that of Cardinal Giuseppi Mezzofanti, intuitive linguist extraordinary, and Artaxerxes Longimanus, polyglot, but in vain. I said, "These men have other titles to remembrance than a great memory. They would be the first to grant that a walking encyclopedia is not necessarily a balanced educational intellect." I held fast to my major thesis that encyclopedic information is not education. *Information* as such is only a means to an end. The heresy today is just the opposite—putting the cart before the horse. In addition, I submitted that not only these TV programs but also our locust swarm of digests is to blame; nay, in the field of higher university education the memory fetish, with all its variegated window dressing, is doing incalculable damage to sound Catholic as well as the classical theory of education.

Value Not Sneered Out of Court

No one, of course, who has had any experience with training juvenile or maturer minds will sneer out of court the value of memory or its informational treasures. I can think of few more happy experiences than, when facing an examining board for a degree, one could call on a memory like Macaulay's. But if a man lived on TV programs of the nature I am discussing, or just digest literature, I am afraid religion, as well as democracy, would have naught but poor haven in which to promote the general spiritual and temporal welfare.

Moreover, originally the doctorate in philosophy meant just that, in Catholic schools at least. Even in the German universities (whence came the popular today's technique—namely, lecture and research) through the highly philosophic era of Kant, Fichte, Hegel—to name a few of the coryphaei—it meant just that. The now widely disseminated Ph.D. has changed its dress so often that we find doctors of philosophy in the field of nearly every science, as well as in the fields of curious minutiae, certainly of doubtful value except to the student involved. Loyalty to traditional attitude and semantics would demand that at least such achievements—and I am not discounting them altogether—should be crowned by a doctorate in research in a definite category.

Of course, I am prescinding here and now from the moral aspect of some of our popular purveyors of information. That a great mass are trivial or nugatory even where amoral cannot be denied by any serious-minded person. The moral aspect I have discussed elsewhere for the *Homiletic and Pastoral Review* just recently.

Various Views

While mulling over the topic of memory and information in regard to education—after the group-viewing I have mentioned—I came upon an article in my files by Dr. Fleege¹ in which he ably draws a picture of the needs of Catholic education and states, "Unless our institutions give our students something significantly different from what they could get in a public institution, we are not justified in maintaining our schools." Again, in *Thought* (for Summer 1956), a Jesuit from my native alma mater—Marquette—coming to bravely criticize in a reconstructive effort the Jesuitical theory of education, is quoted by his reviewer as teaching that



The student recreation center, "The Soda Bar," at Bishop O'Hern High School, Buffalo, N. Y., is re-decorated for French Mardi Gras.

Feature displays were made by art students specializing in window display techniques.

Theresa Fleischut is straightening "Lucky Pierre's" bow tie.

"the overall objective (of the Ignatian theory) was to prepare the student for full Christian living; that is, not only to live a lofty, personal Christian life but also to take his place as a useful and successful member of the society in which he lived" (page 312). Further, His Excellency Archbishop John F. O'Hara, C.S.C., of Philadelphia is quoted in the little Franciscan *Friar* (September 1956) as stating, "I hope the day will soon dawn when Catholics will recognize the fact that in their own traditions they have not only the philosophy but also the methods and the record of achievement that make them independent of the empirical systems of education that are falling apart all over the United States."

Justify Questions

These brief quotations surely justify us in asking what is education fundamentally in Catholic tradition, and what is the relationship of information as such in memory to our hallowed theory? Or are we going to stand idly by and behold the progressive experimentalism of Dewey and the army of relativists of the day for which he and James before him are responsible, take in escrow the minds and hearts of our citizens, Catholic as well as many an aspiring non-Catholic?

Let us go to Saint Thomas first and thence forward. The literature on Catholic education is voluminous, but enough I trust can be brought here in evidence for the purpose I have indicated at the beginning.

Saint Thomas discusses at great length under the heading "Man" the faculties of the soul. In the sixth article² he asks the question whether memory is in the intellectual part of the soul. After the usual list of

objections, he rests on St. Augustine (*De Trinitate*) first to say that "Memory, understanding, and will are of one mind." According to this supposition, nothing is preserved in the intellectual part that is not actually understood: wherefore, it would not be possible to admit memory in the intellectual part. Then he goes on to say stoutly that this conclusion does not square with Aristotle (*De Anima*) and reason (his own) and concludes: "If we take memory only for the power of retaining species, we must say that it is in the intellectual part. But if, in the notion of memory, we include its object as something past, then memory is not in the intellectual part but only in the sensitive part, which apprehends individual things." And he is careful to note further on that the "memorative power is the act of some organ." In a word, in this section—too long to expand here—he is concerned to quote St. Augustine again, "That that in which man excels irrational animals is reason or mind or intelligence, or whatever appropriate name we like to give it."³ In a word, while not degrading the place of memory in man's faculties, the Angel of the Schools will not take one iota of honor from the primacy of the intellect, either considered as reason or understanding.

None with More Clarity and Vision

The reason for going back to St. Thomas first is not hard to find. For none in the long history of human thought have elevated reason and the will to their proper level and utility with more clarity and vision—employing the best in Aristotle—than this great Saint. In fact, he illustrates the dictum of Gilson that no one can be a good philosopher as a Catholic without a background of theology.⁴ But we are in a welter of materialistic confusion "When Johnny Can't Read"; and when a modest housewife must open a home post office to receive congratulations and offers of public appearance because she knew how many bushels of wheat could be stowed in so many empty hogsheads; or again, what were the names of General Grant's adjutants in the military and what were their ages and first names—but not to go on! St. Thomas gives us a grand point of departure for a correct estimate of man's faculties and at the same time for the essential idea of education.

Symphonic Correlation

Education⁵ means once and for all the development of man's faculties, the symphonic correlation of all under the direction of reason holding up the torch of advance for the will. Again, "Education is the organized development and equipment of all the human powers of a human being—moral, intellectual, and physical—by and for their individual and social use and directed towards the union of these activities with their Creator as their final end."⁶ Of course, a primary source, the encyclical *On Christian Education*, by Pius XI, simply summarizes this central thesis. And I am not here and now stressing especially the

supernatural element in education—which is presumed by us from the beginning—but only trying to expose what a sorry picture the simple fact-gatherer makes when he or she is destined to be “one who thinks, judges and acts constantly and consistently in accordance with reason, illumined by the supernatural light of the example and teaching of Christ, etc.”⁷ In Julius Caesar, Shakespeare makes Antony exclaim, “O Judgment, thou art fled to brutish beasts and men have lost their reason!”⁸

This recalls an anecdote that has come down from the class of the late Bishop Turner of Buffalo in the history of philosophy at the Catholic University of America. As I recall it, Dr. Turner was explaining the relationship of the faculties much as I am trying to do here. Coming to treat of memory as such, he noted that if you accused a man of forgetting, or he became the self-accused (unless it were a matter of his house burning down!) the accused among *normal* people would pass it by with an apology or maybe banter. But if you accused him of bad judgment—well, look out!

Capsule Summary

Let me stop here for a capsule summary. A recent book is called *The American Paradox: The Conflict of Thought and Action*, by Merle Curti (Rutgers Press). The professor, according to reviewer Bruce Bliven,⁹ is attempting to explain and in some degree counteract the current wave of anti-intellectualism in America. I may not go along with the professor in the picture he gives of this so-called wave of anti-intellectualism (I cannot associate it with the clergy and the people with whom we associate) but be that as it may, it can serve here with the rest for a “point de départ” for the following:

A. Concerning digests (called by a cynic the rendezvous of the mentally indolent and undisciplined). For the most part they serve up a menu of unrelated informational tid-bits that give the man in the street the idea that he is *being* or *is* educated, irrespective of the status of his mental capacity and training. A few of the better ones—and I must confess the Catholic ones are all too few—because they are Catholic may conveniently serve as supplementary, since they have their roots in the unending past of Catholic thought and history.

B. In this madly secularistic age, it goes without saying that where many of the digests are amoral they are dominantly trivial. They would be missed only from the corner drugstore bookstand, never in a class of cultural and Christian integration.

C. Information we must have to think and judge, to allocate and estimate, but not served up in cafeteria style to the many who have no guide or background for such manifold fare, to lead through the morass of what I shall call “factual labyrinth.”

Idea Unwittingly Fostered

D. Radio and television become, through abuse, the greater malefactors in regard to the educational ideal Catholics should cherish. Apart from so many inanities they furnish the gullible public, the give-away money programs foster unwittingly the idea that memory—and the more tenacious the memory in young or old the truer this is—is the alpha and omega of knowledge, nay oftentimes of culture, because so wide a range is covered so frequently.

E. As regards the Ph.D. thesis, I leave that for the meditation by the professor who may chance upon this article.

F. A practical proof—well, all sound scholarship today, Catholic or non-Catholic, is built on careful documentation. I dare say even Toynbee’s monumental effort (which neglected free will and Providence) at placing in cycles the march of civilization was not produced as is the average fiction or poem, while nodding over a typewriter and spinning from his inner consciousness the panoramic theme. For, the *Homo Universalis* has no seat in our halls of learning today. Specialization, allocation, evaluation of the unending stream of the factual, past and present, have placed memory in the back seat with a warning against back-seat driving!

Moreover, the tycoon of big business, the legalist, the physician depend upon the notebook, great or small, as the occasion demands, more than ever before.

Effect on Religion

G. Lastly, and for the Catholic, what of this memory-information trend in regard to the highest desiderata?

Each month during the year, one class of St. Augustine's School, Andover, Massachusetts, makes candy baskets for holiday occasions. Here shown are sixth graders who provided Christmas entertainment for disabled servicemen at Murphy Army Hospital. The Red Cross-sponsored project is directed by Mrs. Thumser. Shown at rear are Very Rev. Henry B. Smith, O.S.A., pastor; Daniel Ahern, and Jane Walsh. In front are Jacqueline Belanger; Donald Leete; Carol Ann Caruso; and George Chetson.



tum, religion? The recent death of Professor Kinsey, who tried to make (or did he?) sex a household word, forces us to ask what that unassimilated, unchecked, and uncorrelated information he gave, did for religion. Disseminated in the cheap, paper-covered books, on television, and in run of the mill digests, what type of orientation concerning its category and value could the memory-informationist public possibly enjoy from the standpoint of Catholicism?

Authority and Liberty Balanced

The fundamental problem of democracy, as seen through the eyes of Catholic philosophy, has ever been the proper balance and relation between authority and liberty—the latter of course properly understood. In these United States, democracy essentially goes back to St. Augustine, St. Thomas, St. Robert Bellarmine, and their school. In face of this, the Declaration of Independence and the Constitution itself, what can the mere fact hunter make out, for example, of the critical problem of segregation, except to fold his hands and exclaim, "It must be solved!"

If I have appeared to underestimate altogether the value of memory and its findings as such, of course this is not my aim. Memory, and the never-ending novelty of information, as old as the world itself, is a God-given gift. Like other gifts physical and immaterial, psychological and spiritual, it may be abused, put to overemphasis, with a resulting fatal disorder in the hierarchy of human faculties.

Other faculties of the soul suffer abuse. One is reason. If opportunity permit I would gladly follow this discussion by one endeavoring to show how rationalism has become irrationalism outside the Catholic circle; just another index of the secularism which Pius IX castigated in the famous Syllabus, under the then-named euphemism, liberalism.

Epilogue

Epilogue: If what I have called the "memory heresy" were considered simply as a game of "musical chairs" by the general public, or by a notable group of educators, we could by-pass it without concern. How many more, nurtured on a "fact-only menu" are to fall victims to the "Briley Murphy" fantasy?¹⁰

What do I suggest as a measure of "fact-value" for the Catholic? This: whatever does not harmonize with Catholic history, philosophy, and theology offers only a relative value in varying degree, even in the natural order.

¹⁰ *Homiletic and Pastoral Review*, October 1954, p. 30.

¹¹ Pt. I Q. 79 et seq.

¹² These references from English Dominican Fathers' translation of the *Summa Theologica*, 1947.

¹³ Cf. *The Spirit of Medieval Philosophy*, Gifford Lectures, 1931-32.

¹⁴ Cf. Latin, *Educare and Educere*.

¹⁵ Quoted by W. J. McGucken, S.J., in *America*.

¹⁶ *Pius XI, Op. cit.*

¹⁷ *Julius Caesar*, Act III, Scene 2, Antony.

¹⁸ *Saturday Review*, September 1, 1956.

¹⁹ Cf. *Catholic Mind*, September 1956.

Understanding Slow Learners

(Continued from page 422)

will more need to experience an adequate sense of self-respect than during the adolescent years. This accounts for the hard fact that a very high percentage of this group drop out before completing the fourth year of high school. The school has the responsibility of making it possible for these pupils to find themselves as persons through successful achievement. The best kind of motivation is found in self-competition. Repeated success in overcoming difficulties with which he can cope develops a healthy feeling of self-confidence and the priceless sense of adequacy so important in building character and developing personality. Desirable character and personality qualities grow and thrive in the warm sunshine of recognized achievement. The teacher must remember that, in the teaching of subject matter, the great end is the total development of the person.

Achievement commensurate with the slow learner's mental capacity should be recognized as successful achievement. His task is to actualize in performance the mental capacity possessed by him. If a school's standards for achievement tower high above the slow learner's limited mental capacity, he is frustrated. Achievement expectancy should be correlated with the individual learner's intelligence. Diagnostic tests are

(Continued on page 431)

Senior journalists of Sacred Heart High School, Los Angeles, examine a portion of the display they prepared for a Press Month activity. Trophies won, pictures used, and techniques employed in publishing the school newspaper, *The Clarion*, were exhibited to the student body and explained by staff members. Last May *The Clarion* captured three trophies at St. Mary's College, Moraga, Calif., for the best girls' paper, the best paper in California, and the best publication in the eleven Western States, Alaska, and Hawaii.



By SISTER M. THEOPHANE, C.C.V.I., M.A., Ph.D.
Incarnate Word College, San Antonio, 9, Texas

EDUCATIONAL IDEAS of St. THOMAS MORE

No educator can divorce his philosophy of life from his philosophy of education. The educational principles which St. Thomas More converted into practice in his "school" find their source in his philosophy of life.

Sister Theophane brings to her position as professor of education a blend of theory of education from Catholic University of America, where she majored in the history and philosophy of education, with an experience of teaching grades one, four and seven at different times, and teaching on the college level.

EVEN THOUGH HISTORY does not assign Saint Thomas More a top ranking position among the educators of the Renaissance period he nevertheless has left us some ideas on educational philosophy, theory, and practice which are eternally and universally true. We find these ideas in several sources. In theory, they are contained in his letters and writings; in practice we find them in his home at Chelsea; in the life of his daughter, Margaret Roper, we find them exemplified. We shall first consider his home as the laboratory of his ideas.

Saint Thomas More's house at Chelsea while not rating as a school with that of Vittorino or Guarino is perhaps more significant in its program and in its products. He maintained a school, a training ground for his own children and those of a few friends, while Vittorino and Guarino maintained schools for other people's children, so that history has afforded more mention to the latter and has thus overlooked the real importance of the former. Erasmus, a great Humanist educator and a true friend of More, gives us a pen picture of the house at Chelsea.

You would say that in that place was Plato's Academy. But I do the house an injury in likening it to Plato's Academy. . . I should rather call it a school or University of Christian religion. For there is none therein who does not study the branches of a liberal education. Their special care is piety and virtue. There is no quarrelling or intemperate word heard. None is seen idle.¹

This testimony ranks More's home above the classic Platonic academy and rightly so. It has the Gospel message and the Gospel law which make Plato pale to insignificance.

Stapleton has a similar tribute in his life of More.

But I wrong More's family in comparing it to Plato's Academy, for in the latter the chief subjects of discourse were arithmetic, geometry, and

occasionally ethics, but the former rather deserves the name of a school for the knowledge and practice of the Christian faith.²

Held His Children's Education above Court

The esteem More himself had for the home as an educational agency is found in the fact that he would renounce his public career and opportunities for advancement if he thought his children were neglected.

So much did More take the education of his children to heart, so carefully did he watch over the instruction of his children in religion and learning that when there seemed to be some little negligence or at any rate not that diligence he so earnestly desired, he made up his mind to leave the Court and his public career rather than allow the education of his family to fall below the high standard he had fixed.³

These commendations on More's household become more specific when we read Chambers' account of life there. He calls it More's "private, secret, and domestic life and trade." Within that private, secret way of life the following conventions were found.

Dice, cards, and flirtation were forbidden. Gardening, study, music, and matrimony were encouraged. Household prayer every evening that the master was home and Church attendance on Sundays and festival days were required of all. Reading at mealtime usually from the Scriptures was the order of the day.⁴

Reading Led to Discussion

This description of home life, especially the inclusion of reading at mealtime, may seem rather severe to the modern reader. However, Stapleton gives us a further insight into this, and we note that the Scriptures and the discussion following them were frequently tempered by More's inimitable humor.

Reading continued until a sign was given and then More would ask one of his company how this or that passage could be understood. But if, as often happened some learned guest were present, a formal discussion of the passage read would be held. Afterwards More in his inimitable way would suggest some lighter topic and all would be highly amused.⁵

The educational principles which More converted into practice in his school find their source in his

philosophy of life. No educator can divorce his philosophy of life from his philosophy of education. If he sees man differing in degree but not in kind from the animal he will pursue a program of education befitting such a creature. It will be circumscribed and limited to the materialities and temporalities of this world. More stands in history as the great Christian Humanist who put the service of God before all other duties, and his educational program presents a similar sense of values. How highly More esteemed the service of God, or spiritual values, over temporal gain or time serving, is seen in the reply he sent to King Henry VIII who summoned him from Mass to his service. "Tell the King that I am with the King." He sent this reply not that he loved Henry less but that he loved God more. This is the keynote to his sanctity and integrity. The spirit of the Renaissance was one of great devotion to the Prince, and More was of that spirit. He did not intend disrespect to his sovereign, but he showed that when allegiance to an earthly Prince encroached on that to a heavenly one, the latter had to be upheld. This Christian sense of values More taught first by example, as we saw in his home, and then by precept. Writing to Gunnell, one of the Humanist teachers, about the education of his children More says,

For I esteem learning which is joined with virtue more than all the treasures of kings, so what doth the fame of being a great scholar bring up if it be severed from virtue other than a notorious and famous infamy especially in a woman.⁷

Virtuous Living Counted More

Here we see that virtuous living counted more than learning, and the Renaissance period applauded learning before virtue. Never tiring of emphasizing this theme, the necessity of virtue over knowledge, he says in the same letter:

If any woman on the contrary part . . . shall join many virtues of the mind with a little skill in learning, I shall account this more happiness than if they were able to attain in Croesus' wealth joined with the beauty of Helen.⁸

How significant are the values which More contrasts with virtue—wealth and beauty. How easy it is to be beguiled into taking one or the other in preference to the practice of virtue, and how frequently in our contemporary society and educational pattern, both are given precedence over what More prized most highly.

To show his contempt for those who esteem the lesser goods rather than the greater, who content themselves with husks of swine, he calls them "Base-minded indeed, who esteem the shadow of good things . . . rather than the truth itself."⁹

This otherworldliness which More professed did not lead him to disregard the gifts of God in nature as well as in grace. He teaches the necessity of recognizing



The library club is a busy group of students at Catholic Central High School, Grand Rapids, Michigan. Recording and shelving returned books, typing cards, and collating new volumes are some of the jobs they undertake.

and using the gifts of God and has the same appreciation of the virtue of humility for which the great Saint Teresa of Avila is noted. Humility, for these two great saints of widely differing backgrounds, was truth, a truthful acknowledgment of the gifts of God and a proper use of them. Writing to William Gunnell, More cautions him to see that his daughters "lessen not their beauty by neglecting it, which they have by nature, nor to make it any more unseemly by art." Here is an acknowledgment of the gifts of nature from God's bounty, gifts to be used for His honor and glory and not abused.

Educational Philosophy Perennial

These few selections from More's correspondence illustrate how his philosophy of life influenced his philosophy of education. A man so dedicated to the service of God, and the king, could not but wish that his children should be instructed to

think virtue their chief happiness, learning and good qualities the next, of which those are especially to be learned which will avail them most, that is to say, piety towards God, charity towards all men, modesty and Christian humility in themselves.¹⁰

This synopsis of the educational philosophy of Saint Thomas More is perennial, a true part of the *philosophia perennis*. It deserves a place in every textbook of philosophy of education.

Program of Studies

To implement this philosophy it was necessary to select a program of studies, a body of content befitting the sublime aim. This program was necessarily in harmony with the Humanistic spirit and was offered to More's daughters as well as to his son. In this More was a pioneer in his age, and was in accord with the

thinking of Vives and Guarino. All three wrote in defense of the education of women.

Stapleton has a brief summary of More's curriculum as follows:

Subjects of study were not only Latin and Greek literature but also logic and philosophy in which subjects formal disputations were arranged and also mathematics.¹¹

In this brief statement we find traces of the liberal arts of the Middle Ages.

In the method of study advocated by More that of Sir Thomas Elyot was anticipated. We read that

Pupils exercise themselves in the Latin tongue almost everyday, translating English into Latin and Latin into English.¹²

A discipline such as this resulted in the mastery of Latin for which Margaret Roper is noted.

Margaret spoke Greek and Latin fluently, translated Eusebius from Greek into Latin, and restored a mutilated passage in Cyprian . . . feats in the sixteenth century regarded as prodigious.¹³

It also explains why More was able to write to his family in Latin while at the same time commanding mastery of English prose. In this he outstripped Erasmus who wrote only in Latin.

Art and Music

The contribution of art and music as liberalizing subjects has been acknowledged for centuries. They are still an essential element of basic education and the absence of them from the elementary curriculum is bound to result in a coarseness in taste and interest

which is deleterious to religion and society. Saint Thomas More carried his appreciation for the finer things of life into his home and into his profession. Speaking of it, Kautsky says:

Interest in art he shared with all Humanists and he was devoted to music. His relations with Hans Holbein, the younger, testifies to his interest in art. The latter came to England in 1526 with a letter of recommendation from Erasmus. More kept Holbein in his house for a long time.¹⁴

The charity and generosity which prompted More to keep Holbein in his home were amply rewarded in the family portrait which Holbein painted.

More's reference to music has an especial application to church music which seems to imply that if he had an accurate concept of the proper service of God he likewise had one for other types of music. We read of the Utopians that they

sing praises unto God which they intermixt with instruments of music for the most part of other fashion than these we use in this part of the world.¹⁵

And if we may interpret More's *Utopia* as a satire on the European civilization of his day the comment on the music of the Utopians is in perfect accord.

But in one thing doubtless they go exceeding far beyond us. For all their music both that they play upon instruments and that they sing with man's voice doth so resemble and express natural affection, the sound and tune are so applied and made agreeable to the thing that whether it be a prayer or else a ditty of gladness or patience, or trouble, or mourning, or of anger; the fashion of the melody doth so represent the meaning of the thing that it doth wonderfully move, stir and inflame the hearer's minds.¹⁶

Even though in More's letters no reference to music and art can be found still we read in Cresacre More's account that Saint Thomas succeeded in teaching his second wife to play one or two instruments. And if the records are read correctly this was no mean accomplishment. This fact too is justification for concluding that instrumental music and singing were in order in the house in Chelsea.

Worthy Use of Leisure

Closely allied to the cultivation of an appreciation for good music and art is the worthy use of leisure. The emphasis placed on music and art in our present day elementary and secondary education is suggested by the fond wish that it may result in the cultivation of a worthy use of leisure, as a secondary outcome. Whether More had an objective such as that is not easy to determine but there is no doubt about his abhorrence of idleness. In *Utopia* "the chief and almost the only office of the syphogrants is to see and take heed that no man sat idle; but that everyone apply his own craft with earnest diligence." The exactitude with which the Utopian day was marked into equal

These are a few of the sixty young pianists who performed in Assumption Grotto Hall, Detroit, Michigan, before more than two hundred parishioners. Lorraine and Mary Ann Skiba (at the keyboard) were featured in a two-piano score. The school is conducted by the Dominican Sisters.



divisions of work, sleep, and free time indicates an abundance of leisure. But this was not misspent because it was required of the citizens "to best use the time well and thrifly upon some other science, as shall please them."¹⁷

Christopher Hollis says that More abhorred idleness. He even tolerated ambition as a means of keeping people from idleness. Quoting from More himself in defense of this Hollis writes:

And therefore an evil and perilous life have they that will in this world labor and work but live either in idleness or in idle business, driving forth all their days in gaming for their pastime; as though that else their time could never pass.¹⁸

Did Not Overlook Primary Education

Thus far the majority of More's principles apply to education at its more advanced stages rather than at the primary level. He does not overlook primary edu-



The clothing class at Nazareth Academy, Nazareth, Michigan, offers Marjorie Rose and her classmates efficient equipment and personalized instruction.

cation and writes in Utopia that "all the children under five years sit among the nurses." Those a little older than that and still too young to be married, "stand by in marvelous silence. That which is given them at table they eat."¹⁹ This rather scanty allusion to primary education is suggestive of training in self-control, in manners, or in the Christian sense, in the practice of virtue. In this respect More set a model which is standard and enduring, which should well serve the modern parent or teacher.

To find out how More fostered the practice of virtue in his home we find a noteworthy inclusion in a letter to his son, John. John was the youngest of More's children, and in the scale of letter writing his should be the least of the attempts. With paternal in-

terest More congratulates him both on his writing and on his jesting which "He doth not only pleasantly but temperately withal, showing that he is mindful with whom he jesteth, to wit, his father, whom he deavoreth so to delight that he is also afear'd to offend."²⁰

This last note of fearing to offend does not imply any use of severe or rigid discipline, but rather the proper respect for legitimate authority which is woefully absent from present day education. Of More's method of discipline we read in Stapleton

Moreover, it is not by harshness or angry words that More maintains so happy a house but by kindness and gentleness.²¹

Exacted Obedience

One of the domestic virtues so necessary for family happiness is obedience. That More exacted this from his children can be deduced from his letter to all of them which reads:

Hereafter I expect every day letters from everyone of you: neither will I accept of such excuses as you complain of, that you had no leisure, or that the carrier went suddenly or that you have no matter to write.²²

This is not tinged with harshness as some might think but is the fruit of that respect for parental authority which we noted above and that affection which existed between the children and their father. It was a labor of love combined with an exercise of discipline.

Values Stressed

The attitude of Christian Humanism on moral and religious training was in general praiseworthy. The values upon which most stress was laid by Humanistic teachers were reverence, self-restraint, modesty, and truthfulness. These were recommended in the treatises on the education of the Prince which were so numerous at the time. If by reverence they intended reverence for God as shown in men's worship of Him, reverence for man, as shown in a sense of civic obligation, More certainly included both in his program. Self-restraint appeared in the Humanistic program of education and all that referred to the body temperance was held as the true norm of conduct. There was no suggestion of ascetic contempt for the physical form but on the contrary its health, and its dignity, were perpetually before the mind of the educator. They inculcated a wholesome respect for the body as the dwelling place of the soul and this every Christian educator could accept. More's method of teaching self-restraint we have noted already in his household and in his letters. His attitude toward bodily well-being is found in *Utopia*.

The second part of bodily pleasure they say is that which consisteth and resteth in the quiet and upright state of the body. And that truly is every man's own proper health intermingled and disturbed with no grief.²³

This is still another proof that Saint Thomas More saw all things in their proper order. He was the true Humanist.

With his excellent appreciation of values, by his dedication to things supernatural, More was superior to his age. While the typical Humanist lived for fame and temporal honor More lived for heavenly glory. With his gaze fixed on the lodestone of the eternal, More lived and taught that the praise of God, "Well done, thou good and faithful servant," was the commendation worth earning. Truly he could say, when the sands were low in the hourglass of his life, that he was God's good servant and the King's too.

¹ Foster Watson, (ed.), *Wives and the Renaissance Education of Women* (New York: Longmans, Green and Company, 1912), p. 175.

² Thomas Stapleton, *The Life and Illustrious Martyrdom of Sir Thomas More*, Philip S. Hallett, translator, Part III of *Tres Thomae* (London: Burns, Oates and Washbourne, 1928), p. 94; p. 108.

³ R. W. Chambers, *Thomas More*, (London: Jonathan Cape, 1935), p. 178.

⁴ Stapleton, *Op. cit.*, p. 97.

⁵ ⁶ ⁷ ⁸ Stapleton *op. cit.*, pp. 97-98. Quoting from Thomas More's letter to William Gunnell.

⁹ Foster Watson, *op. cit.*, p. 176. Quoting from More's letter to his children.

¹⁰ ¹¹ ¹² Stapleton *Op. cit.*, Quoting More's letter to Gunnell, p. 99.

¹³ ¹⁴ Karl Kautsky, *Thomas More and His Utopia*, Translated by H. J. Stenning (New York: International Publishers, no date), p. 99; p. 102.

¹⁵ ¹⁶ ¹⁷ Sir Thomas More, *Utopia*. Translated by Raphe Robynson, L. R. Lumby, ed. (Cambridge University Press, 1940), p. 158.

¹⁸ Christopher Hollis, *Thomas More* (Milwaukee: Bruce Publishing Company, 1934), p. 178.

¹⁹ More, *Op. cit.*, p. 91.

²⁰ Watson, *Op. cit.*, p. 183.

²¹ ²² Stapleton, *Op. cit.*, p. 98; p. 183.

²³ More, *Utopia*, p. 112.



Eighth graders at Marymount Fifth Avenue School, New York City are shown at work in their art class.

Careful provision for individual differences will have every pupil working at his own level and give him a feeling of satisfaction with his personal success. The careful adjusting of the curriculum will do away with the expedient of repeating the same grade. This procedure must not degenerate into soft pedagogy, or harmful coddling of slow learners. The curriculum should present definite standards, and expect definite achievement. In no case should offensive labels be used to distinguish the groups of slow learners.

It has been found that slow learners become discouraged and depressed by reproof more readily than do brighter pupils. Judicious praise is a valuable stimulus. If the pupil is conscientious in his work, the teacher can easily find opportunities for commendation. Parents can help the slow learner by taking frequent note of his progress in school. Dr. Faerber tells us from his own experience that personal letters of commendation sent the parents by the teacher, are highly prized.

Our Holy Father has said that good schools are the result of good teachers, and these words apply with particular force to the teacher of slow learners. The Christlike teacher, who loves these pupils because they are Christ's children of predilection and members of His Mystical Body, will be patient and persevering in his work and achieve excellent results. He will go beyond the natural help which come from techniques and well planned courses of study, and seek the supernatural help which comes by way of God's grace. Success is not a gratuitous gift from a benevolent teacher, but the Christian teacher will do everything within his power to make it possible for slow learners to reach success. He remembers always that the failure of a conscientious student is a greater tribulation to the student than it can ever be to his teacher. The teacher himself does not know the meaning of the word failure; he tries again and again.

Understanding Slow Learners

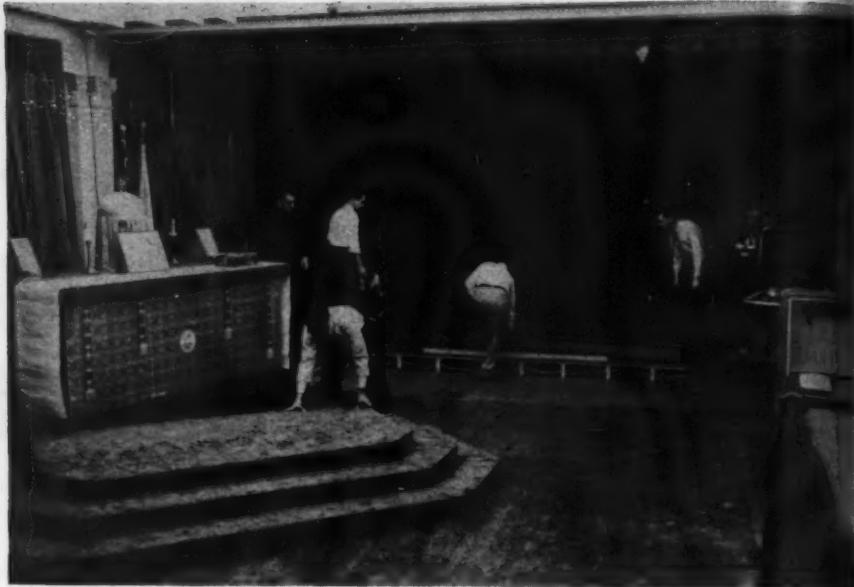
(Continued from page 426)

useful in determining the facts, for these tests reveal the problems, difficulties, and needs of each pupil. Manipulative exercises and sensory experience will help to concretize instruction and enable him to grasp it. Good results are possible when the teacher makes appropriate adaptation of instructional methods and keeps the activities within the pupil's sphere of ability.

The slow learner may be quite high in some abilities. The school must capitalize on these superior abilities of his, giving him the feeling of success and motivating him to further effort. A profile chart is very effective in presenting pertinent information about each pupil. The low-normal pupil can grasp that his schooling is making a definite contribution to his future work in life. He is led gradually to elect a vocation in life in accord with his best aptitudes. Realistic offerings in a terminal curriculum give purpose to all his school work.

Disciplinary problems are sometimes the result of too high expectations in the way of academic subjects.

Props are on wheels so that altar and platform are easily rolled aside for other types of programs—musical or dramatic.



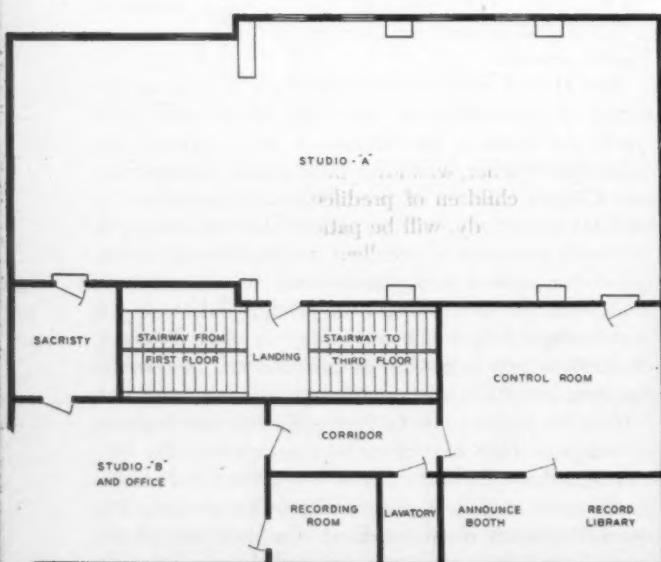
Below is floor plan of entire second floor given over to studios in the old Cardinal O'Connell residence.

EQUIPPING A

Boston Archdiocese Equips Its Own Television Studios Devotes Entire Floor of Building to Facilities

*By Rev. Walter L. Flaherty, Director, Catholic TV Center
25 Granby Street, Boston 15, Massachusetts*

All photos courtesy of Radio Corporation of America



LITTLE WOULD BE GAINED from a discussion of the great potential for good that TV offers for the spread of religion and for general educational advancement. The point is conceded by all who have given it thought. The implementation of the potential is another matter. What follows in pictures and story is an expression of our views of the medium and what we have done to utilize it as we felt best.

Ample Rehearsal Time

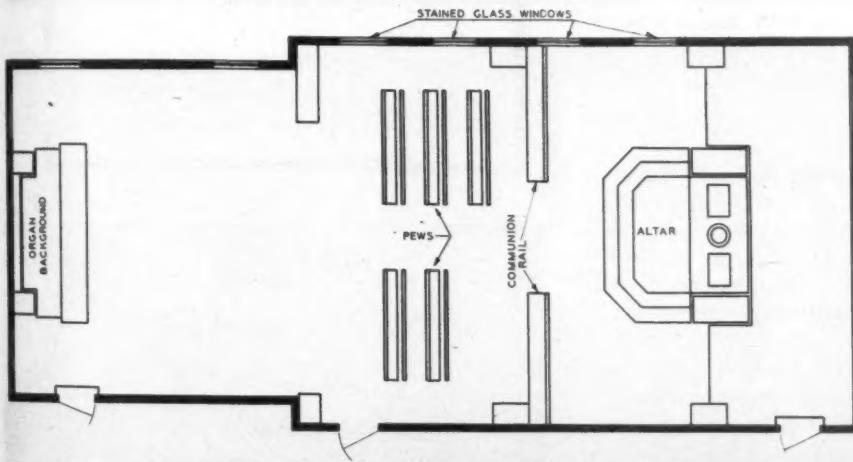
For a Catholic program that is to be televised, it is important that participants know what they must compete with, prepare an interesting program, and devote ample time to rehearsal to assure a smooth and capable performance. This last seems so obvious—rehearsal—that you may minimize it. Don't. Keep in mind that rehearsal time at a commercial television station is not merely taken as time but rather as an expenditure; it links, of course, with space and equipment.

We in the Archdiocese of Boston, having gauged the



Camera positions and production techniques can be more easily established using our own equipment. Three cameras are available.

A T.V. CENTER



Floor plan of Studio "A." Below: Close-up of a "stained glass" window. Electronic organ is used against organ pipe backdrop. A special ramp was constructed so that cameras might easily be rolled on and off platform as required.



public desire for Catholic programs and having the assurance of donated time from WNAC-TV, decided to equip our own studios. We realized that for the station to do a remote broadcast of the Mass each Sunday would be too expensive. In fact, impossible if the station had other remotes scheduled.

We called on the Radio Corporation of America to assist us in realizing our plans. RCA television specialists reviewed our programming objectives and proposed an equipment plan that was tailored to our requirements. To finance the working out of our final plan we conducted a fund raising campaign with gratifying success.

Entire Floor Used

The second floor of the late William Cardinal O'Connell's old residence at 25 Granby Street was turned into studios. As accompanying pictures show, the studios were christened WIHS. The symbolism is, of course, obvious to Religious. They are equipped with three cameras, control equipment, microphones, and other necessary studio accessories—all purchased from RCA. An electronic organ was also purchased, and a chapel set was constructed. The lighting facilities were the donation of a Boston electrical contractor, M. B. Foster.

Archbishop Cushing inaugurated the studios at a Pontifical Low Mass, January 1, 1955. Every Sunday since that date, Mass has been celebrated.

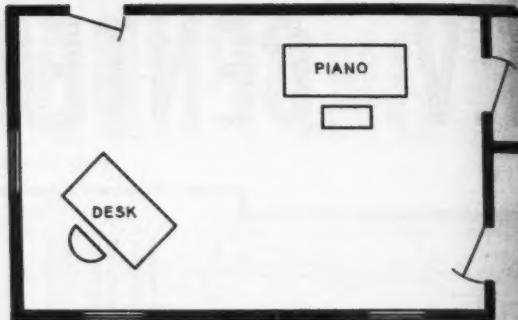
Advantages Are Many

What advantages do these studio facilities bring us? These are many. Any local station, or independently the networks, can be fed programs originating in our studios. In addition, educational programs or special presentations can be distributed "closed circuit" to our schools, hospitals, and churches throughout the Archdiocese. It would be pointless to enlarge on this last procedure, since previous issues of this publication have reported the doings of CAVE convention panels which have explained the procedure and enlarged on its benefits.

Within reason, our rehearsal time is unlimited. Our previous experience had shown us that this would not be the case at a commercial station whose space and time are at a premium. Priests and Sisters have no hesitation to come to our studios, who might be reluctant to enter the commercial setup. With three cameras available, we can plan advantageously for camera positions and production techniques. It would be a rare instance that more than two cameras would be used by a station for one of our programs. With adequate rehearsal time behind us and proper facilities to achieve our objectives, we can feel confident when we go on the air that a professional production standard is maintained.

The local stations find an advantage in our facilities.

Author is shown at right in discussion with a special guest. Such discussions and small scale musical programs originate from Studio "B." This studio also serves as an administrative office.



At center is sketch of Studio "B," showing location of properties. The piano is rolled in for small musical groups.

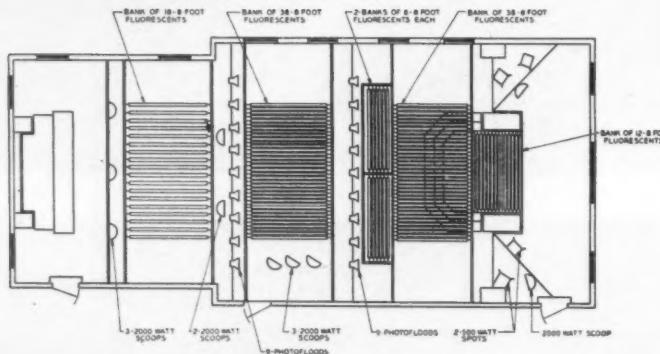
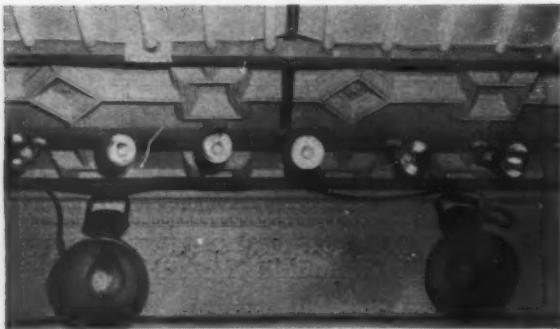
Shown above is the filming of one-minute spot "spiritual commercials." The television studio facilities and lighting lend themselves to making color films.

Nuns who participated in the workshop conducted at the TV center are shown putting their train'ng to good use preparing a forthcoming production. As mentioned in the first article in the February 1957 issue, Sisters representing nineteen religious communities and one teaching Brother took training.



A scene from a music festival telecast originating from Studio "A." With props all movable, this studio can be transformed for other productions such as dramatic programs and the regular Sunday Mass. Note that all three cameras are in use to allow greater flexibility of production techniques.

Close-up of ceiling lighting fixtures shows construction details of the lighting supports. This supporting structure is cut to fit and is then assembled much like an erector set. Reflector paper may be seen over tubes.



At center is lighting diagram of Studio "A." A partial view of ceiling shows fluorescent lighting banks. Fluorescent lights are used to provide an even overall lighting for the chapel interior.

Their technical staff is familiar with the operation of our professional RCA equipment. We can make available to TV stations extra program material without taxing their own facilities. They are the readier to grant us sustaining time that does not otherwise put a drain on their budget for public service.

As you may suspect, the studios see a wider use than for TV alone. Now in process is a color film on the Ordination of a Priest, and a series of short film talks on the Scriptures, as also one-minute spot "spiritual commercials." We shall make these films available for use by dioceses throughout the country which have not their own production facilities.

What our own facilities consist of can best be told through the medium of the pictures and diagrams shown on these pages. The overall floor plan will relate the parts to the whole.

Studio "A"

Studio "A" measures 27 by 63 feet. It has been

given a chapel setting for TV presentation of the Mass. It is a typical chapel with altar and tabernacle, communion rail, pews to seat fifty visitors, an organ, and stained glass windows. But since all these props are on wheels they can be rolled out of sight for the mounting of other programs. Large musical and choral groups are readily accommodated as also large scale dramatic productions. The superb lighting facilities lend themselves to color film production.

Studio "B"

Studio "B," 17 by 24 feet, serves a dual purpose. It is first an office. But its office atmosphere makes it appropriate as a studio for interviews and discussions. Fully equipped with lighting facilities, it also serves as a studio for small musical groups.

Studio Facilities

Two of the black and white cameras are tripod-mounted with tripod dollies for easy moving about. The third camera is mounted on a studio camera pedestal which also provides for raising and lowering the camera as desired.

Two of the four microphones are permanently suspended at either end of Studio "A" to pick up overall sound. A third on a microphone boom may be wheeled about to follow a speaker, just out of camera range. For sermons, a fourth is attached to the altar rail. The announce booth and Studio "B" have also desk microphones.

The diagrams and pictures give details of the even overall light that is provided for. Above the 8-foot fluorescent tubes may be seen reflector paper that provides 25 per cent more illumination. "White" and "Warm White" varieties are alternated so as to provide correct color balance for color film work. We have obtained up to 600 foot-candles of lighting on our altar set for color films. It might be noted that the reactors for the fluorescents are located in the sacristy (between studios "A" and "B") so as to eliminate interference in the audio pickup.

Studio Sets

We gave much thought to planning for studio sets. On the one hand we had to provide an illusion of reality and authenticity; on the other the props and backgrounds had to be constructed so as to be easily "broken down" and stored away when not in use. One of the pictures shows how part of a platform is movable to allow the altar to be rolled into the most favorable position. The organ pipe-backdrop creates the illusion of pipe organ music from our Allen electronic organ. Four "stained glass" windows were cut out of heavy wall board and colored acetate cemented to the frame. A very realistic effect results from rear illumination of these windows.

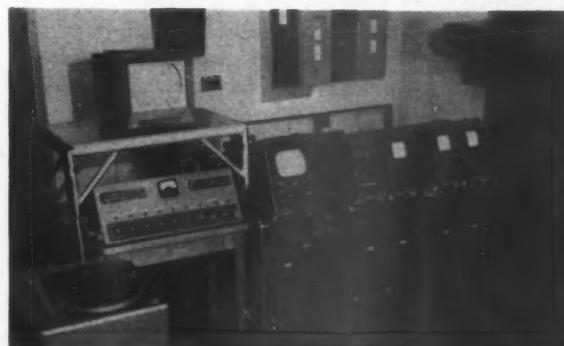
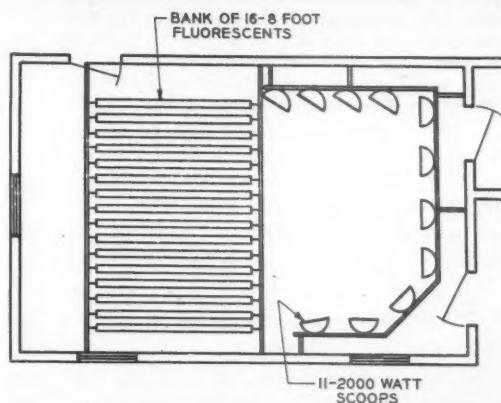
Control Room and Equipment

Adjacent to studio "A" is the control room housing all control equipment required for the three cameras, and for switching, monitoring and audio. The lineup of all this equipment on control desks makes for ease of operation. To the rear of the camera controls, and elevated by a twelve inch platform, is the director's desk. The program director can look over the video operator's head and see the picture from each of the three cameras.

The control equipment is of the portable type intended for remote broadcasts, hence compact. This makes it ideal for our limited control room area. It consists of units used as a part of RCA Field Camera Chains. The field switching system provides us with all the program effects available in commercial studios—fades, lap dissolves, and superimpositions between any of the three cameras. Intercommunication is provided between cameramen, control operators, and the program director. Sound is controlled with an RCA audio consolette.

For color filming we have three movie cameras—a 16mm Bolex, a 16 mm Mitchel and Auricon Super 1200—and film editing equipment. Recording is done on two Magnacord tape recorders.

The RCA audio consolette handles inputs from the turntable in the foreground as well as from studio microphones and the tape recorders. Below: lighting diagram of Studio "B."



View of the studio control room. Audio control facilities are located at left. Camera controls and switching are mounted on two desks at right. Left to right: master monitor, video switcher, and camera control units for each of three cameras. "Sync" generating equipment and power supplies are located beneath desk.

By SISTER M. BEATRICE, O.P.
5321 Penn Avenue, Pittsburgh 24, Pennsylvania

My Children Need Me

Speech Correction Hints

Here is one school which has set out to make its teachers self-sufficient and capable of handling their classroom defectives. Principal and teachers are working an organized program.

Sister Beatrice is principal of St. Lawrence O'Toole Elementary School. Formerly supervisor, Diocese of Columbus, for ten years, she looks back on teaching in public schools for five years, two years as principal, four years in Catholic elementary schools and five years at St. Mary of the Springs College, Columbus, Ohio. After arming herself with a B.S. in Ed. from Ohio State University and a M.A. in Ed. from the University of Notre Dame, she studied special education at Ohio State and Fordham University, and philosophy and theology at St. Mary of the Springs College.

"YES b- b- b- but I c- c- can understand him."
"Sorry, Sister, I didn't hear you."

In our schools, every child has a right to expect an opportunity to receive an education that meets his individual needs. For the most part children with speech defects and hearing impairments have not had equal opportunities with the so-called "normal" children. Our main consideration has been the education of the "normal" group. The speech defective or hard of hearing have been forced to adapt themselves to the standard curriculum unless outside help is or can be obtained. Many of these exceptional children's inability to adapt develop into additional problems. The need dissolves into one answer—my children need me.

Objectively my children have a right to:

1. Make the best use of their abilities.
2. Adjust and cooperate with others.
3. Earn a living.
4. Be good citizens for here and hereafter.

Do Not Discredit Magnitude of Problem

How can I, the teacher, further my own philosophy of education, the Catholic philosophy, and help each individual solve his problems of human existence? First, we should not shy away from the problem or discredit its magnitude due to vincible ignorance. It was my good fortune to participate in an organized program that required considerable orientation. As principal, I briefed my faculty through the use of in-service bulletins and conferences held with a speech and hearing therapist. From the cursory knowledge gained, my teachers were ready actively to participate

in an organized program. Lastly, the techniques of follow-up were elucidated for them. This logical presentation made self-sufficient teachers capable of handling their classroom defectives.

The in-service bulletins, substantiated by definition and survey of need, are here reproduced for the use of the classroom teacher.

What is Defective Speech

What is considered defective speech? Authorities tell us speech is defective when it deviates so seriously from the speech of others that it calls attention to itself, fails to communicate, or causes its possessor to be seriously maladjusted. The adult stutterer usually gives evidence of all three of these characteristics. This affliction may become such a handicap that the individual is unable to earn a living. Other major and minor speech defects have similar consequences. Maturation does gradually overcome some children's speech defects but the prediction of outcome is difficult. The early recognition and correction of speech defects in a child's life may prevent:

1. Development of reading disability.
2. Personality maladjustment.
3. Grade retardation.
4. Complete withdrawal from school.
5. Inability to secure desired type of work.
6. In extreme cases, juvenile delinquency and social misfits.

The prevention consequences of early recognition suffice as a purpose for the teachers to attain the necessary knowledge for meeting the speech and hearing needs of his children.

Vastness of the Need

Again, it is good to have an understanding of the vastness of the need. Many surveys conducted in various places ascertain the incidence of speech defects. These surveys indicate that approximately ten per cent of all school children may be expected to have speech defects serious enough to require the services of a therapist.

How can the classroom teacher determine the seriousness of his problem? Generally, the teacher can follow this simple outline:

1. Physical examinations by the school doctor, nurse,

or family physician to find whether the children with speech defects have any physical abnormality such as cleft palate, tongue-tie, or hearing impairment to cause the defective speech. Thus, the first step is to rule out the physical.

2. Encouragement of improvement of health in general. Proper relaxation, nutrition, and rest are important factors for the child with defective speech.

3. Securing psychological ratings, to know what speech improvement might be expected. In extreme cases, a performance test is advised.

4. Audiometric tests if possible. Sometimes the teacher observation method (class response) is sufficient to find a loss of hearing case.

5. Referral of serious speech defects to a specialist. Often, the nearest university speech center may be able to help.

6. Learn as much as possible about speech.

7. Obtain parental cooperation.

Know Classification of Defects

To discover the prevalent speech disorders in a given classroom the teacher needs to know the classification of speech defects. About seventy-five per cent or more of all speech defects are functional, or caused by non-organic conditions. Frequent causes of speech disorder are found in the poor standards set by the home or school. For working purposes the types of speech defects are classified as follows:

A. Disorders of articulation.

1. Sounds may be omitted—elbow for yellow.
2. Sounds may be substituted—awound for around.
3. Sounds may be added—skee for see or skigh for sigh.
4. Sounds may be distorted.
5. Sounds may be normal but not distinct.

B. Disorders of voice.

1. Pitch may be too high, too low, or too monotonous.
2. Quality may be extremely unpleasant:
 - a. Breathy.
 - b. Throaty.
 - c. Nasal.
 - d. Guttural.
 - e. Harsh.
 - f. Hoarse.
3. Volume may be too loud or too soft to be adequate for the situation.
4. Rate of speaking may be too fast, too slow, or too jerky.
5. Aphony—complete loss of voice (often due to fatigue).

C. Disorders of rhythm.

1. Stuttering (or stammering) refers to speech which may have any one or more of the following symptoms:
 - a. Repetitions of sounds, syllables, words, or phrases.

- b. Long pauses or blocks ("just can't get it out").
 - c. Facial contortions and accessory movements.
 - d. Embarrassment during speech.
2. Cluttering refers to speech which is slurred, improperly phrased, jumbled, and rapid.

As stated, some speech defects are the resultant of hearing impairments. Some observable symptoms the classroom teacher may use are:

Children with a hearing loss usually show irritability, inferiority, tension, and may appear dull.

1. Speech and voice symptoms:

- Mispronouncing common words
- Omission and substitutions of sounds
- Poor intonation pattern
- High pitched voice

2. Physical history may show:

- Running ears
 - Frequent ear aches
 - Faulty equilibrium
 - Complaint of roaring or buzzing in ears
 - Chronic colds
 - Serious childhood diseases
3. Behavior reactions in the classroom:
 - Requests for repetitions of words
 - Turns one side of head toward speaker
 - Inattentive in class discussions
 - Watches teacher's lips
 - Shows strain in trying to hear
 - Unusual mistakes in taking dictation

After the speech inventory is taken the teacher starts the therapy phase of the program. Some suggested therapeutic measures (simple remedies) the teacher may administer follow.

Articulation. As indicated in the outline of the types of speech defects, this difficulty dissolves itself into one of sound disturbances. Incidentally, this can be cared for in the early years by group and individual

Monthly classes in music appreciation, conducted by Sister Carolyn, O.S.F., have for purpose to introduce students to the vast field of classical music. A study of the various instruments and of different types of music are included.



performance in the phonics class. In the early stages, group response covers the individual defect and causes little embarrassment to the offender. With sufficient practice the individual develops a security and the fear or anxiety of error disappears.

Other practices for older children covering individual difficulties can be effectively administered in the chorus pronunciation of spelling words, and the oral recitation of prayers. Class talks are a good follow-up that emphasize correct enunciation and pronunciation.

Use of Tape Recorder Effective, Source of Joy

One common remedy for accomplishing slowness of delivery is to give the child a distracting factor that impedes speed. Tell your children to hold on to the final consonant. In their endeavor to fulfill this directive the fault is not emphasized. Along with these practices, tape recordings of the individual's voice before practice and after practice are a great impetus for improvement. The playback is always a source of joy and amazement at the success attained. It should be remembered that the hearing of the first recording is withheld from the child until sufficient practice shows improvement and the second recording is made. This method for articulation has a carry over for the voice disorders. The child hearing his voice recognizes his difficulty and with willingness works for the necessary change.

Voice. In considering other simple measures for this disorder it is well to stress the need of a pleasant voice and good delivery for social purposes. The object of speaking is to communicate ideas to others. The low monotonous voice, the high loud voice or the too fast, the too slow or too jerky voice brings loss of demand of attention. If a teacher establishes a good feeling with his pupils then one of the best methods of correction is the imitation act. In modern parlance it can be called parakeet training. Attention is called to the fault by imitating the offender. This is followed by repetition lessons of speech records or teacher dictation correctly devised to eradicate the unpleasant voice features. Unless carefully governed this phase can become irritating. Even slight improvement demands encouragement if progress is to be made.

Prone to Be Satisfied with Status Quo

The individual is prone to be satisfied with the status quo. It is necessary for the classroom teacher to remember that acceptance of faulty speech habits is the easy way out. When a pianist or a vocalist determines to succeed, practice becomes a minor detail. The desire for perfection takes precedence. Too lengthy practice periods frequently bring about discouragement. If listening records are available, these can be used to vary the program. Vocal lessons given by the music teacher or the qualified classroom teacher will do much to establish pitch, range of voice, and a modulation of volume.

Volume Control

Try this simple technique to demonstrate volume control. *Watermelon*—Start your class at a low pitch. Permit the class to increase the volume to the shouting stage. At the highest pitch pause to analyze what happened and you will find that the throat muscles are strained. Now, use the same word, keep the same pitch, increase the volume, and the children will learn that pitch does not control volume. On the contrary irregularities of pitch distort speech. The teacher of the interpretive reading skills assists the child in knowing when to raise or lower the voice. In the beginning this requires marking the selection for phrasing, overtones, and undertones. Even the novice teacher can do this with a marking that indicates the end of a phrase and the ups and down of voice. Perhaps the elementary teacher recognizes this technique as "read with expression."

The major speech disorders as a rule revolve around the disorders of rhythm. Stuttering, stammering, and cluttering unless identified by a recognized organic abnormality usually have a psychological basis. Casual conversations with children will often give opportunity to notice rhythm or voice difficulties. Observation of children at home, on the playground, and at school will reveal important factors about the child's mental, motor, and emotional life. Prudent counsel requires that the teacher ascertain these factors by conferences with the parent, and conferences with the child. A direct approach may cause more disturbance. Caution in calling attention to the disorder should be governed by the responsiveness of the child. If withdrawal tendencies dominate then pursuance of cause is not advised.

For the Stammerer

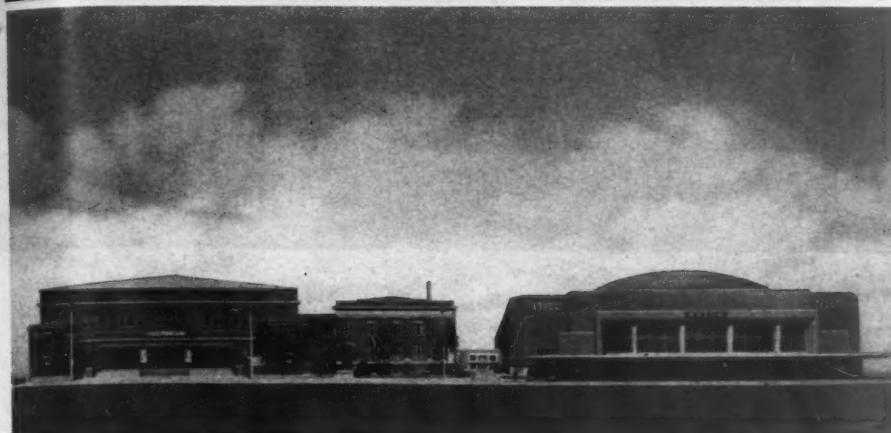
The establishing of a speech pattern normal for the victim of stuttering, stammering, and cluttering may be done by tapping with a pencil on the desk or on the arm of the performer as he reads or talks; bouncing a ball and counting as the ball is bounced to assist the teacher in determining the rhythm pattern; or singing the desired selection rather than reading.

Above all the child should be assisted to experience success in his work. Success and acceptance are two requisites that remove the block for the victim of these major speech disorders.

The few hints outlined for you are for your immediate use. A more thorough knowledge can be obtained by attendance at speech correction classes or by the reading of professional books attending to the subject.

For my own teachers I made a short bibliography and listed obtainable devices that would assist in discovering defects. This can be done for you by your local speech and hearing therapist. Make use of your referral sources, your university clinics, your health department, speech clinics, and specialists in the field. Alerted to your problems, your duty of doing something remains with you.

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ADMISSION REQUIREMENTS

A student may be admitted to the freshman class at the beginning of any semester. She must have completed a four-year course, or the equivalent, in an accredited high school. She must have a general average of 80.

Sixteen secondary school units must be presented for admission to the College. Required subjects and number of units are as follows: English (4); Foreign Language (2 in same); Mathematics (2); Science (1); Social Studies (1). Six additional units from acceptable secondary subjects must also be presented. Admission is determined by (1) The secondary school record, especially that of the last two years; (2) Class rank. Students from the lowest quartile will not be considered. (3) The recommendation of the secondary school principal regarding evidence of fitness and aptitude for further study. (4) The rating of the Scholastic Aptitude Tests of the College Entrance Examination Board. (5) Character and personality references. (6) The doctor's certificate of health, including a chest x-ray report. (7) Results of other examinations, such as, Regents of

the State of New York, or of achievement tests. These are valuable additional aids to a better knowledge of the candidate's ability.

CO-CURRICULUM AND EXTRA-CURRICULUM

Student Personnel Services: health program; voluntary health insurance plan; placement bureau; guidance service; annual retreat; formal and informal social functions.

College Societies and Clubs: Glee Club; Cast and Crew; Political Science Club; Fine Arts Club; German Club; Home Economics Club; National Students Association; National Federation of Catholic College Students; Future Teachers of America; Mount Saint Mary College Guild; Social Committee; Student Council; Student Government Association; Sodality of the Blessed Virgin Mary; Confraternity of Christian Doctrine.

Student Publications: The Charter News (monthly newspaper); The Portico (year book); Mountie (Student Council Handbook).

Athletics: The Athletic Association arranges the program for all seasonal sports such as tennis, skating, skiing, hiking, archery, basketball, badminton.

EXPENSES PER SEMESTER

Tuition	\$250.00
Board	250.00
Room (single and double rooms and dormitory available)	50-100.00

SCHOLARSHIPS

Mount Saint Mary College offers scholarship grants ranging from \$250 per year (Service Scholarship) to a few covering all expenses. Requests for information and application blank should be directed to *The Registrar* no later than February 1.



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TEACHER TO TEACHER IN BRIEF

A Child of Flesh into **A CHILD OF GOD**

By Sister Sylvester, O.S.B., St. Thomas More School, Munster, Indiana

FASHIONING A CHILD OF FLESH into a child of God, that is my idea of the meaning of education. And the other day I heard a professor in a small Catholic college describe a former pupil of his who seems to me the living embodiment of such an education. His name was Nick and he was really homely; a great big fellow and the best football player on the campus. But he had time for Mass and Communion every morning, the four years he was at college. Each job he undertook was sure to be done thoroughly and dependably.

Now (one would never dream this to look at him), there was a love of beauty in Nick's soul. From the time he was just a little tyke he loved opera. He learned so much about it that he could tell you offhand the difference between French and Italian opera, the place of ballet music in the opera, and anything else you cared to know. The minute you turned on the radio he could tell you the name of the selection and what opera it came from. On free Saturday afternoons during the football season he and his buddy would lock the door of their room, turn on the radio, dial right past the big football game broadcast, and get the Metropolitan instead. Though Nick was a pretty tough-looking customer he really wouldn't hurt anyone's feelings for the world; and though he was so successful as an athlete he never got the big head over it. You'd see him deliver laundry, scrub floors, or anything else. Nick wouldn't mind.

Real Child of God

Well, to me Nick was a real child

of God, a true Catholic gentleman. How did he get that way? What kind of education would produce such a personality? That is what I will try to explain.

First of all, let us train the child's mind—not by just teaching him facts. No, culture means forming the habit of reading and assimilating the *meaning* of the facts. Facts for the sake of their meaning. Meaning seen, meaning loved, meaning lived—that is education.

Educate the Heart

Next, let us educate the heart of the child. How do we do this? Through art. Art makes use of the whole child—intellect, will, imagination, emotion. Art inspires and we all need to be inspired. The teacher should be an inspirer and, believe me, a child never works so well as when he is inspired. There is nothing so refining as beauty. It makes life pleasant and joyful. It is very important that beauty should play an important part in the education of the child and that truth and goodness should be so presented as to seem worthy of his heart's love. If not exaggerated, the love of beauty will make the child well-bred and truly cultured.

Train the Will

Lastly, let us train the child's will. To do this we must teach him to respect himself, show him that he is a child of God, and that God has given him many worth-while gifts of body, mind, and will which he should use. Teach the child that pain, poverty, even torment cannot overcome a strong will. He must have just and strong motives for doing things. Tell him that if he is fighting for the right, God Himself is on his side. Let us present goodness to the child as being beautiful, so he will love it. Then, if he loves it, he will do the good. However, many times the child will need the

bedrock of God's will to make him steadfast enough to do the right when his whole being cries out for the wrong. He must realize that he cannot get far without God's grace. Let us teach the child to sacrifice, to give up little things here and there. He needs this habit of sacrifice if he is going to do God's will under difficulties. But the best and most effective motive you can give the child is a strong, personal love of Christ—his Model and Hero!

A MEASURE OF DEVOTION

By Frank Kerins, Loretto Heights College, Loretto, Colorado

EVERYONE HAS HEARD one version or another of the probably apocryphal story about the nun who was dressing a leper's sores, and being observed by an American businessman, a journalist, or some such character, depending on the version involved. "I wouldn't," he says, "do that for a million dollars."

The nun replies, "Neither would I." The point here would be that money is not the only, or even the best, motivation for human behavior.

To hear some teachers talk, one would think that their work demanded a degree of heroic sanctity surpassing that required of a nursing Sister on Molokai. This is, of course, exaggeration, to put it mildly. There is, however, something in the comparison. At any rate, a teacher can well use some of the same sort of sanctity and self-sacrifice. It is certainly true that priests and Religious are the heart and soul of the Catholic educational system; it is further true that dedication and sacrifice are the keynotes of their life and work.

Contributions of His Own

One of the pressing problems of education is the fact that there are not enough priests and Religious to provide the teaching needed. Consequently, the role of and demand for the lay teacher in Catholic education have become more and more imperative. Of course, the lay teacher is an important part of the educational system in any event. He brings to his work some understanding, some insight, some contributions peculiarly his own. Much

recent Catholic literature treats of the urgent need for better lay leadership and thinking. Now, these lay teachers must also have devotion and dedication. It is not the same as the devotion characteristic of the Religious, as their circumstances and status are not the same. But there is a real need for dedication; without it, no teacher, lay or Religious, is a good teacher.

Coupled with this need for devotion on the part of the lay teacher is the financial problem which he or she faces. And herein lies the problem. They are always coupled, and it is the most unhappy marriage ever contracted. Far too many lay teachers are far too familiar with a "You must be dedicated" refrain, as though dedication were somehow to take the place of a living wage. This is foggy thinking indeed; dedication is not legal tender. On the other hand, tremendous progress has been made, and continued efforts are being made, to help solve the financial problems of the lay teacher. This is splendid and most necessary. Unfortunately, however, it seems that in some cases, the more the financial situation is improved, the less the need for dedication is stressed.

Free to Do Job Well

What we have tended to do, in effect, is to talk about dedication instead of money, or money instead of dedication. Either way, it will not work. The teacher who is in an insecure financial position, however dedicated, will be of less value as a teacher. And the teacher without devotion to his vocation, however wealthy, will be of no value whatever. The purpose of the teacher's salary is to enable him or her to live in reasonable comfort, free to do the job well. The purpose of the dedication is to provide a teacher who is trying to do God's work for his fellow men. Without that, he is no teacher at all.

What we must do is to treat these things distinctly, because they are

Mr. Frank J. Kerins graduated from St. Francis College, Brooklyn, N. Y., with a B.A. in philosophy, earned his M.A. in philosophy at St. Louis University, where he was an assistant in philosophy for one year. At present he is a candidate for an Ed.D. degree at the University of Denver, with major in philosophy of education. He is assistant professor of philosophy at Loretto Heights College, and lectures in the same subject at Regis College.

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LOCATION

Ladycliff College is situated on the west bank of the Hudson River one mile south of the United States Military Academy at West Point. The College commands the most beautiful and picturesque view of the whole range of the highlands of the Hudson. A campus of thirty-two acres affords ample opportunity for tennis, archery, basketball, field hockey and other outdoor sports. Relative remoteness from city life makes Ladycliff an ideal environment for study.

Communications regarding admission are to be directed to *The Registrar, Ladycliff College, Highland Falls, New York.*

ACCREDITATION AND AFFILIATION

Ladycliff College is officially recognized as an approved four-year standard college by the Regents of the University of the State of New York. The College is affiliated with the Catholic University of America and holds membership in the following associations: Association of Colleges and Universities of the State of New York; The National Catholic Educational Association; The Conference of Catholic Colleges and Universities of the State of New York; The National Catholic Library Association; The American Library Association; The New York State Library Association; The Middle States Association of Collegiate Registrars and Officers of Admissions; American Association of College Registrars.

COLLEGE OBJECTIVES

Ladycliff College aims to produce, at moderate cost, a college education which is both liberal and Catholic. To accomplish this aim the College prepares young women to take their places in the social and intellectual world, and inculcates the principles of true character formation based on a Catholic philosophy of life which recognizes the principle of authority, the sacredness of duty and the existence of an obligatory moral law. Its ideal is *not* to foster an extreme, premature specialization, but rather to concentrate on prerequisites which it believes any worthwhile career must presuppose.

FACULTY

Missionary Sisters of the Third Order of St. Francis; priests; lay men and women.

DEGREES

Though empowered to grant both the Bachelor of Science and Bachelor of Arts degrees, the present policy of Ladycliff College is to grant only the *Bachelor of Arts*. The areas of major concentration are *Biology, Chemistry, English, Romance Languages, History, Mathematics*.

DIVISIONS OF THE CURRICULUM

- I. *Division of Theology and Philosophy.*
- II. *Division of Humanities*, including the departments of Art, English, Latin, German, Music, Romance Languages.

- III. Division of Natural Sciences and Mathematics, including the departments of Biology, Chemistry, Mathematics, Physics.
 IV. Division of Social Sciences, including the departments of Commerce, Economics, Education, History, Political Science, Sociology, Physical Education.

CO-CURRICULUM AND EXTRA-CURRICULUM

Student Personnel Services: complete health program under the direction of the college physician and resident Sister nurse; guidance program professionally supervised; annual retreat; lecture programs; concert programs; formal and informal dances.

Student Societies and Clubs: Student Council; Student Co-operative Association; National Federation of Catholic College Students; Music Club; Choir; Press Club; Cosmopolitan Club; Literary Society; The Masque; Glee Club; Commuters Club; Athletic Association; Society for the Propagation of the Faith; Sodality of the Blessed Virgin; League of the Sacred Heart.

Student Publications: The Rambler (newspaper); The Scroll (literary annual); The Cliff (year book); Student Handbook.

Athletics: The Athletic Association is able to plan a full indoor and outdoor program with the facilities of the gymnasium and well planned fields and courts.

ADMISSION REQUIREMENTS

1. Application for admission to the freshman class should be made on the admission blank furnished by the Registrar of the College upon the request of the applicant. This blank signed by the applicant and the parent or guardian should be returned to the Registrar with the ten dollar matriculation fee. This fee is not refundable.
2. To be eligible for admission each candidate must meet the specified requirements: a certificate of graduation from an approved secondary school; the recommendation of the Principal of the secondary school regarding character and ability to do college work; rank above the lowest quartile of her graduating class; a satisfactory score on the Scholastic Aptitude Test of the College Entrance Examination Board,* and at least sixteen units of work distributed as indicated: English, 4; History, 1; Mathematics (Elementary Algebra, Plane Geometry), 2; Foreign Language (two years in same language), 2; Science, 1. Six electives may be offered in Latin, Modern Languages, Mathematics, Social Sciences, Natural Sciences, Art, Music, Commerce. Not more than four units may be offered in one subject.
3. A certificate of health from the family physician should be sent with the application.
4. Applications should reach the College as soon as possible. There will be a preliminary notification of acceptance by May 10, if all entrance requirements are fulfilled. Final acceptance is determined after high school graduation.
5. Whenever possible a personal interview is required.
6. An applicant for admission with advanced standing must present the following credentials: complete transcripts from the secondary school and the college attended; a college catalogue marked to indicate the courses for which transferred credit is sought; a statement of honorable dismissal from an official of the college attended. No credit is allowed for work of D-grade.

* Applicants for this test should make application directly to: *College Entrance Examination Board, P.O. Box 592, Princeton, New Jersey.* Plans should be made to take the test in December or January of senior year.

ANNUAL EXPENSES

Tuition	\$450.00
Room and Residence Fee	250.00
Board	500.00

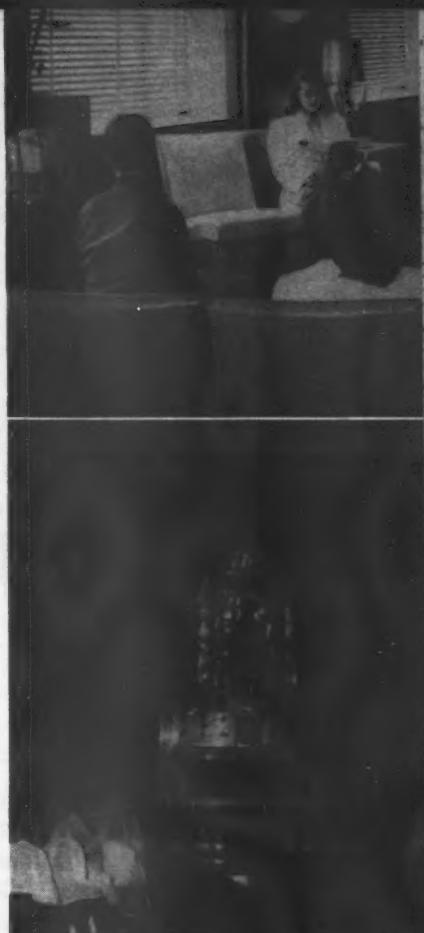
N.B. For parents or guardians who prefer to pay tuition and other college fees in equal installments during the academic year, the College offers this convenience under the *Tuition Plan Inc.* The cost is four percent greater than when payment is made in full at the beginning of each term. Upon request the Treasurer will send the necessary information and forms.

SCHOLARSHIPS

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different from each other. Every effort must be made to solve the difficult financial problems of Catholic education. But, at the same time, we must not forget the genuine demand for devotion to God's work, dedication to a vocation, self-sacrifice for others, which are essential to the true educator. Dedication cannot substitute for a living wage; but neither can it be substituted for by a living wage.

Not Confuse the Two

The real problems, of course, are how to find truly dedicated people to man our schools, and how to find the resources to recompense them adequately. No magic formula is offered here for their solution. But at least we can try not to confuse the two. The lay teacher needs devotion to his vocation, and adequate financial returns. Without the latter, the teacher's effectiveness will be vitiated by worry and frustration; without the former, the teacher's performance will be a sham.

Or Principal Reason

Teaching does not, as a matter of fact, demand the courage of a Damien. And very many people indeed would do it for a million dollars—or for considerably less than that. But if that is their only, or their principal, reason for doing it, they will not do it well. Teachers will not be doing God's work, or please Him, if teaching becomes just another way to make a living.

RELIGIOUS VOCATION GUIDANCE

In the Student Personnel Program

Brother Philip Harris, O.S.F., Ph.D.,
Director of Student Personnel, St.
Francis College, Brooklyn, N. Y.

IN FAR TOO MANY Catholic schools the paradox is that there is no formal student personnel service. Often, the only guidance offered is spiritual or concerning religious vocations, while a modern, organized guidance service is ignored. The latter would include individual and group counseling of an edu-

cational, vocational, social, and personal nature. Many of our teaching priests and Religious give the impression that the only important vocations are their own, and that discussion of the four states in life is sufficient guidance. They fail to realize that it is necessary to inculcate a "sense of vocation" in our students, no matter what career they choose. They neglect to point out the importance of the choice of the right job, since it is the "watershed down which life's actual graces flow." When Catholic educators foster and develop dedicated laymen in all phases of daily living, the Church benefits and will eventually receive the needed increase in Her army.

However, presuming that a guidance department does exist, how can its staff encourage religious vocations without building up the idea that the guidance office is a recruiting station for religious orders? Here, of necessity, I must write from my experience as the former guidance director at St. Francis Preparatory School, Brooklyn.

Direction Evident to All

First, in individual counseling the guidance director, knowing the student's complete background, can subtly bring forth the seed of a religious vocation. He can stimulate the wavering youngster with such a vocation, analyze the signs of a vocation with him, and refer the student to reading sources, vocation clubs, religious devotions, and spiritual director which can aid in making a proper decision. By appearing objective and not identifying his office solely with spiritual or religious guidance, the guidance director will retain the confidence of all the students. It should be evident to everyone that the guidance

Brother Philip Harris's whole background is in the guidance field. After graduating from St. John's University, Brooklyn, he earned his master's and doctor's degrees at Fordham University, with majors in guidance and psychology. He has also studied at Catholic University, Notre Dame University, and New York University. Prior to his present position, he was guidance director at St. Francis Preparatory School. He is author of *Study Guide to Regents' Scholarship Preparation* (Public Book Co.), and a chapter, *Why I Became a Brother* (Newman Press). He is collaborating on a group guidance textbook series for Catholic schools.

program is directed to all careers and occupations.

Religious Vocation Counselor

Secondly, some competent priest or Religious should be appointed to the guidance department as the religious vocation counselor for the whole school. This individual, in conjunction with the guidance director, would coordinate the total school effort in regard to religious vocations. An outline of some typical functions of this counselor are:

(1) Set up annual or semi-annual vocation exhibits during national or diocesan vocation month, featuring the literature of the diocesan priesthood and many religious communities of all types. This central exhibit might be supplemented by classroom displays.

(2) Maintain a list of all students who have given some indication of interest in the life of the priest, Brother, or Sister; this might be compiled from the student cumulative record if a question appears on that topic, or from the questionnaires that are often filled out for visiting recruiters.

(3) Interview each pupil on that vocation list to determine whether the counselor could be of further assistance. Here the guidance record card can be very useful if it contains information on family background, religious practice, number of Religious in the family, and personal problems. Should this counselor be a Brother or a nun, the individual will then refer to the spiritual director of the school any student interested in the priesthood, or whose spiritual or moral difficulties have a bearing on a potential vocation.

(4) All requests to speak to the student body on vocations, or invitations to recruiters to address the pupils, are arranged through this counselor. He determines who, when, and where, for such talks.

(5) Plans the annual vocation day of recollection, which in our school was usually held on Ascension Thursday in a nearby Passionist retreat house. Although this day of prayer and reflection is specifically for those interested in religious vocations, the students are informed that anyone is welcome who wishes to seek God's grace and enlightenment regarding his future

vocation, whatever it may be.

(6) Arranges for the showing of all vocation films, filmstrips, or the erection of special displays sent by the diocese or religious orders.

(7) Should be the vocation representative in that school for the community that conducts the institution. For instance, in our school he represents the vocation director of the Franciscan Brothers. As such, he works closely with that individual, and helps to prepare all candidates for our order.

(8) Moderates the school's vocation club, and supervises their meetings, projects, field trips, and the like.

(9) Stimulates special religious observances in keeping with liturgical seasons or months, having as their intention an increase of religious vocation. For example, the daily rosary or decade during the months of our Lady, October and May; or a vocation novena at Pentecost or during vocation month.

Does Not Displace Teacher

Such a counselor gives organization and direction to the school's religious vocation efforts, but he does not displace the initiative of the individual teacher in promoting such vocations. While the students are not deluged with religious vocation "propaganda," they are well aware through his efforts of the value and need of followers for Christ. This counselor becomes a specialist on what types of communities would be best according to the individual student's background. He further points out, as the prospects present themselves,

the opportunities in Christ's service through the secular institute or full-time lay apostolate (such as, the Grail movement or Friendship House).

It should be obvious that the most effective way the religious vocation counselor can operate is through the religion teachers. They are the "fingers to his hand," and through their classes they can best encourage religious vocations and make referrals of likely candidates to the counselor. He can call upon the moderators of religious societies or clubs for their help in fostering vocations. Third Order and Catholic Action groups can be a fruitful source of fervent and dedicated servants for the Church, and the vocation counselor may call upon the members of such organizations to assist him with projects.

Many Talents

By emphasis on early and logical career planning, the guidance service aids all the students to face the future realistically. This same emphasis will also stir up students in their thinking about the priesthood or religious life. When career days or conferences are planned, speakers or panels should always be included which stress the wide opportunities for service within the Church. Students can be made aware of the fact that nearly every major occupation in the world can be duplicated in religious life. Thus young people will realize that there are more than just preachers, teachers, and nurses in Christ's army; that many talents may be consecrated to Christ.

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ANNOTATED LIST OF SELECTED BOOKS

THE BUSY TEACHER will appreciate having a selected list of books which highlight the past year, 1956. Some entries will serve to remind him of books he has meant to read, others of books he will want to sample with a view to recommending them to his pupils. Still others may be fresh to him, since selection was made up to December 1st, as close to the completion of the list as possible.

This seventh annual listing of current books is the

work of Laurence A. Leavey of St. Vincent College Library, Latrobe, Pennsylvania. An active librarian has the advantage of keeping close to the output of various publishers and to the cross-currents of reviewers' opinions of books. Mindful of his own need for selectivity, he tends to hold an overview of the entire field, counterbalanced by the views of his colleagues on the faculty. All this will reflect in his selected list.

NON-FICTION

Abbé Pierre Speaks. Trans. by Cecily Hastings and George Lamb. Sheed & Ward. \$3.50.

A plea to "awaken our governments . . . to the need for housing bills and slum clearance to help those who need a chance to live as human beings for the first time" (Ellen Logue, *Books on Trial*, Dec. 1956, p. 180).

Anderson, Marian. *My Lord, What a Morning!* Viking. \$5.

The noted American contralto presents an inspiring and intimate autobiography, in which she tells the story of the discovery, formation, and growth of her musical talent.

Atkinson, Oriana T. *The South and the West of It.* Random House. \$4.

The subtitle, Ireland and Me, will help to indicate the unique personal quality of this book. It will, nonetheless, cause provocation.

Attwater, Donald. *A Dictionary of Mary.* Kenedy. \$6.50.

A ready-reference tool, on subjects Mariological, that will prove invaluable.

Barry, Colman J., O.S.B. *Worship and Work.* St. John's Abbey. \$5.

The centennial history of this noted Benedictine house is here fittingly told, and handsomely presented.

Beginnings: Prose and Verse by New Catholic Writers. Sheed & Ward. \$3.50.

A representative selection of fifty short stories, poems, and essays from among the 4,000 entries in the Sheed and Ward Catholic writers contest, with an introduction by Dan Herr.

Bemis, Samuel Flagg. *John Quincy Adams and the Union.* Knopf. \$8.75.

An important study of the years of Adams' tenure of office as President of the United States, and of his later public career.

Bissonette, Georges, A.A. *Moscow Was My Parish.* McGraw-Hill. \$4.

The story of his Russian pastorate during the years 1953-1955.

Blesh, Rudi. *Modern Art, U.S.A.* Knopf. \$5.

Subtitled Men, Rebellion, Conquest, 1900-1956, this is an interesting and brightly told popular narration of the paintings of the modern school, and the painters who created them.

Brodrick, James, S.J. *St. Ignatius of Loyola.* Farrar, Straus, and Cudahy. \$5.

The noted Jesuit historian herein recounts the early life of Loyola up to the time of his establishment of the Society of Jesus.

Bruckberger, Raymond Leopold, O.P. *Toward the Summit.* Kenedy. \$2.75.

Three essays "on faith, prayer and the saints" that formerly appeared in French reviews and are now fortunately collected here.

Burke, Davis. *Gray Fox.* Rinehart. \$6.

A partial biography of Lee, covering only the years of his generalship during the Civil War.

Burns, James MacGregor. *Roosevelt: the Lion and the Fox.* Harcourt, Brace. \$5.75.

A well-written and scholarly biography that should satisfy all.

Cardijn, Msgr. Joseph. *Challenge to Action.* Fides. \$2.50.

A plea and a plan for Catholic Action, intended especially for the working class.

Cather, Willa S. *Willa Cather in Europe.* Knopf. \$3.

A series of travel articles written in 1902 for her hometown, Lincoln, Nebr., newspaper are collected here and presented with an introduction and notes by George N. Kates.

Catton, Bruce. *This Hallowed Ground.* Doubleday. \$5.95.

The noted Pulitzer Prize winning author grippingly and masterfully recounts "the story of the Union side of the Civil War."

Chambers, William Nisbet. *Old Bullion Benton.* Atlantic—Little, Brown. \$6.

The life of Thomas Hart Benton and his contribution to America, told factually, honestly, and brilliantly.

Christianity and Freedom. Philosophical Library. \$2.75.

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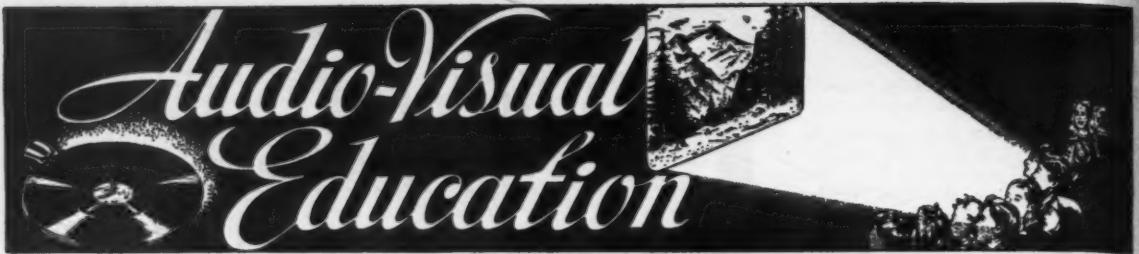
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Teaching Religion with Audio-Visual Aids

By Rev. Bernard J. Butcher, Principal, St. Mary's School, Meriden, Connecticut

THE USE OF VISUAL MEDIA in teaching the truths and doctrines of Christ, strange as it may seem, is older than the Church herself. At the outset such a statement may seem to be incongruous, and cause some to raise their eyebrows in amazement, but the veracity of this statement can be adequately proven.

The Church as we know her was not established until Christ had completed nigh on to two and one-half years of His public ministry, and had descended upon the plains of Caesarea Phillipi where He caused a momentary halt in His itinerary and set up the Church organization. There and then it was that Christ uttered the now famous words: "Thou art Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it," whereby He appointed St. Peter supreme head of the visible Church on earth.

Before this, Christ had instructed His Apostles with special care and in His marked success had proven Himself to be a teacher par excellence. In this capacity, what were His teaching tools? His pedagogical equipment was not what we have today. He had no blackboard, no books, no maps, and no charts. Yet in spite of these deficiencies He taught His lessons well, and His teaching had lasting results. Being fully aware of the learning capacity of His listeners, Christ used the things with which the people were familiar. He was also cognizant of the fact that their sensory appetites played an important role in their ability to come to a knowledge and understanding of those truths which He wished to teach them. Hence, He resorted to the use of analogies, parables, and similitudes.

Consider the Parable

Consider if you will the parable of the sower. The sole purpose of that parable was to impress upon His followers the necessity of hearing and accepting the word of God in overcoming temptations. He gained His objective by using visible items—seed, soil, thorns, and stony ground. This example, with which we all are familiar, implied that the seed was the word of God and the soil was the world with its many pitfalls.

When the soil was fertile, the seed fructified. The seed which came in contact with the thorny bushes choked, and finally the seed which fell on stony ground did not take root.

This is but one of many instances in which Christ resorted to visual media to illustrate when He taught. And remembering another instance, did He not say: "Unless you see signs and wonders, you believe not," proving His knowledge of the effectiveness of this type of instruction.

After Christ ascended into heaven, and the Apostles and disciples took up the work of spreading the faith, the infant Church underwent a series of persecutions. These eventually forced her to descend into the bowels of the earth—the catacombs—where not only the Christians were buried, but where Christ's doctrines were taught and practiced. Clues to the methods employed by the Church during these trying days can still be seen were we to visit the catacombs. There we would see frescoes upon the walls proving that the doctrines of Christ were taught through the medium of visual symbols—drawings and sketches. These illustrations of the life and customs and teachings of the early Church are the most precious records we have.

Symbols, Books of the Unlearned

St. Augustine, too, knew the important role which visual symbols played in the teaching process; because, did he not say: "Symbols are the books of the unlearned?" This utterance must not be construed as a caustic remark on the part of St. Augustine. He was just emphasizing the importance that pictures played in clarifying dogmatic truths. Today, the Church realizes as it did in medieval times the usefulness of visual materials to teach and to inspire devotion. This is proven by the use of stained-glass windows, mosaics, and symbols which adorn our churches, and more recently by the edict from Rome forbidding the use of unsightly and meaningless decorations.

We religious teachers of the twentieth century, because we have voluntarily accepted the invitation of Christ, "Come follow Me," must carry out the same

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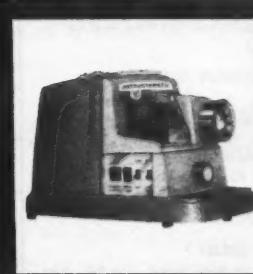
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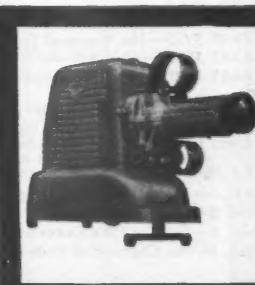
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divine commission which Christ issued to His Apostles before He ascended into heaven: "Go therefore and teach all nations." This is a solemn and grave obligation. To fulfill it we cannot afford to be lackadaisical but in every aspect efficient and progressive, so as to give special character to our teaching; to make it well understood that it will be the prime influence of our people's lives. I am thinking here, of course, of duty to consider and accept new methods as they present themselves, and in this instance I refer to the audio-visual method and desire to impress upon you that it is not the play-toy many seem to think it is. Its worth certainly should be recognized when we remember that Christ used it centuries before we came into existence and certainly with marked success. Therefore, we of this era can base our usage of these teaching media upon the fact that they were used by the greatest of all teachers—Christ.

Present Day Concept of Visual Aids

Basically the concept of visual aids which were used by Christ and those employed today is essentially the same. This truth, however, must be remembered, that the world is not static, and as a result it is only natural that strides have been made in all fields of endeavor. A logical consequence is that advances have been made in the quantity and quality of visual aids which the present day teacher has at her disposal. For convenience sake and at the same time to serve as a scientific approach to the subject matter, in modern visual education there has been devised a graphic schema, which in the twinkling of an eye, assists the teacher in selecting the aid which is best suited to gain the end she desires to attain from her given lesson. This schema is known as "The Cone of Experience."

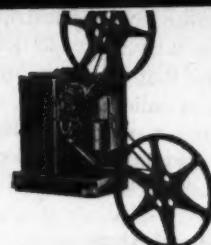
When we attempt to study this cone, we note at once that it is made up of three great subdivisions—doing, observing, and symbolizing. In short, visual aids are intended to be used that knowledge may be imparted to the pupil by having him do certain things, as for example, a contrived experience or dramatic participation. Then, too, a pupil may arrive at knowledge of things by stressing the necessity of observing, as for example, a demonstration, a field trip, exhibits, motion pictures, still pictures. Finally, pupils may gain knowledge through the medium of symbolizing, as for example, by visual or verbal symbols, such as maps, charts, and graphs.

The abundant visual aids of today serve exactly the same purpose as they that Christ used centuries ago, precisely to transcribe abstract terms into concepts which are concrete. It is self-evident that only those things can be said to have been learned which have been mastered. And the mastery of any subject is dependent upon complete understanding of it. Because so many of the terms in the field of religion are by their nature abstract, it is absolutely necessary that these abstractions be transcribed into concrete, understandable terms. This we know from experience is not

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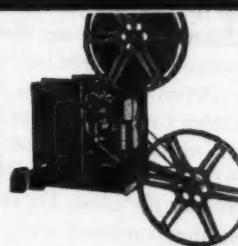
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an easy task, and yet it must be surmounted, because the youngsters of today are the apologists of tomorrow. But is it not an absurdity to expect anyone to be able to defend a doctrine about which he has only superficial knowledge? Consequently, some device must be used by teachers which will change this surface knowledge into that which is comprehensible and permanent. This transition can be effected through the proper utilization of visual aids. Because experience has proven their effectiveness visual aids are slowly but surely coming into prominence. The advocates of the same are convinced that sensory media possess the potentiality to cause those concepts, which by their very nature are abstract, to become concrete. Therefore, visual aids are defined as "all materials used in the classroom, or in other teaching situations, to facilitate the understanding of the written or spoken word." In brief, these aids are solely supplementary devices by which the teacher can present facts through more than one sensory channel, and thereby help to clarify, establish, and correlate accurate concepts, interpretations, and appreciations.

Knowledge of Their Usage a Must

To begin with, it must be emphasized that all these visual aids as outlined by the Cone of Experience must be considered as tools. They are not meant to supplant textbooks, but to supplement them. To be even more specific, we can rightfully say that what tools are to the artisan, sensory aids are to the teacher. In order that a craftsman can obtain the maximum benefit from his tools, the first requisite is that he have knowledge of their use. Hence, we can aver that a carpenter, for example, might possess a plane of the highest quality, but unless he has been schooled to use it properly, it is a worthless tool to him. So too, the same can be justly predicated with regard to the manifold visual aids which the teacher may have at her disposal. Their potential effectiveness is unlimited, but they can only enhance the teacher in the quest of her goal when she possesses knowledge of their usage. Unless she has been indoctrinated into the proper methodology which must be employed, these aids are of little value to her.

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It would not be possible herein to elaborate on the methodology of all visual aids. For our purpose, we shall consider the filmstrip projector and the method which must be used to obtain the maximum utility from filmstrips.

To many, these two terms—filmstrip projector and filmstrips—might be somewhat foreign, but they can be quickly clarified by stating that a filmstrip projector is a machine which is used to project a filmstrip on a screen, and a filmstrip is a series of 35 mm. still pictures which are so joined together in a given sequence that they form an homogeneous whole. Each picture is called a frame, and a frame may be compared to a paragraph in English grammar; as a paragraph contains the development of one idea, so too, does a single frame of a filmstrip.

Procedural Steps

To utilize this sensory medium, the following methodology must be strictly adhered to:

1. Preview the filmstrip.
2. Prepare the class.
3. Project the filmstrip.
4. Interrogate the class.
5. Give outside assignments.

Here is how to proceed:

1. *Preview the filmstrip.* A teacher must preview the filmstrip to acquaint herself with the learning experience which the pupils are about to see. She must also make a running commentary for the pictures she plans to use. At this time, too, she formulates a set of questions to check whether or not the pupils have an understanding of the basic information presented in the filmstrip.

2. *Prepare the class.* Pupils must be led to look for relationships consistent with the subject matter of the course. The representations which pictures portray can never be considered completely self-explanatory or their lessons entirely self-evident; therefore they must be very definitely and intelligently analyzed and explanations of what to watch for and why, if they are to be completely and properly interpreted and understood, and correlated by the pupil. Only to the degree

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in which this is accomplished will the use of filmstrips prove beneficial.

3. *Project the filmstrip.* Pupils undoubtedly will be somewhat familiar with the greater portion of the filmstrip's content if it is being used properly, that is, scheduled to match the amount of work covered bookwise. However, with the presentation for study of each individual picture slowly enough for the pupils to absorb its new ideas and impact, the filmstrip will greatly enrich and add many helpful details and more concrete knowledge to what has been gathered from the textbook and from the added verbal elucidation of the facts by the teacher.

A Successful Follow-up

4. *Interrogate the class.* This phase of classroom work is of utmost importance. It serves as a check on the ideas presented in the filmstrip and determines how effective it has been. A successful follow-up can be accomplished only through the use of questions which the teacher formulated at the preview and the answers to which are contained in the pictures shown.

5. *Give outside assignments.* The perfect summation of a studied unit of work is contained in assignments of work outside the syllabus on subjects which are closely related to the material recently completed in the classroom. Through this method the subject already learned will be deeply imprinted upon the minds of the pupils, because of various tie-ins. At the same time it will prove to them that expert knowledge is not acquired for merely a day or for a particular situation alone, but the principles set forth can be utilized in many other situations. In other words, skills and knowledge gained become alive and flexible and are a source of greater development and not an actual hindrance as is sometimes the case with confined and stereotyped learning.

Demonstration of the Methodology

Up to this point, we have been theoretical. Let us now endeavor to be practical, in order to prove that the visual method of teaching is one which enables the teacher to teach her lessons in a most effective manner, and that the knowledge gained will be permanent. With this in mind, we shall proceed to the "Cone of Experience" and shall select two aids—demonstration and filmstrips—which are listed thereon, for the following reasons:

1. To develop the methodology which must be employed in using filmstrips.
2. To emphasize that pictures, in order to be effective, must be read into.

This demonstration will concern itself with the method of teaching the institution of the Sacrament of Holy Eucharist through the medium of a filmstrip, in order to stress that its effectiveness is wholly dependent upon the adherence to the methodology as outlined above.
(To be continued in the May issue.)

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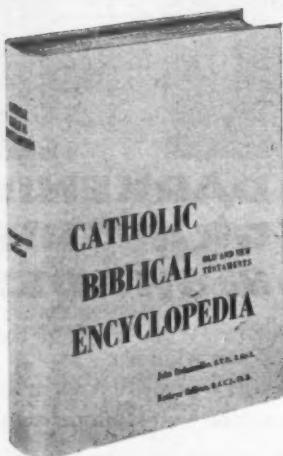
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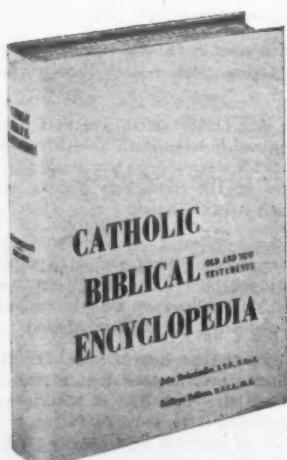
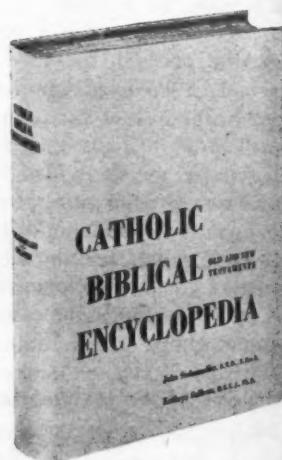
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The following evaluations have been prepared by CAVE's evaluating committee. (Evaluations of the

first four films were published in the February 1957 issue, pp. 406-408.)

5. *Moral Life*. The laws of God concerning the conduct of our lives.

6. *Divine Worship*. The history and nature of religious worship; a discussion of the essence of the Mass.

7. *Sanctifying Grace*. An explanation of God's greatest gift to man: participation in divine life.

8. *Actual Grace*. A treatment of the divine assistance so necessary to man's growth in holiness.

5. Moral Life

Description. The film is a lecture on the moral law as embodied in the Ten Commandments. The beginning of the film is an application of various examples of material things that tend to show that anything that has design must have a purpose for its existence. From the description of a model boat the lec-

turer lays his foundation for his introduction into his explanation of the Commandments. The Commandments are explained in a running commentary of the subjection of the elements to the vegetable life, the vegetable life to animal life and the animal to human life. The lecturer then catalogs the Ten Commandments according to their relation of man to God and man's relation to man. He closes the discourse with the theme that if man were to follow these few simple rules, life would be easy to live and happiness would be found by all men here on earth and the reward of greater happiness in heaven would be assured.

Analysis. The running time of the film is too short to encompass the material of the Commandments thoroughly. Because the subject is so great in scope it necessarily suffers a hasty explanation of the doctrine involved. The use of more practical examples might heighten the attraction of the senses and imagination.

The film is pointed to an adult audience and it seems that more motivation could be employed if it incorporated everyday relations between God and man, and man to man.

55 65 75 85 95

Theology	—
Philosophy	—
Psychology	—
Authenticity	—
Correlation	—
Organization	—
Technical Quality	—
Utilization	—
Pupil Interest	—
Outcomes	—

The film seems to have the tone of a retreat talk that has been adapted to a movie. It lacks the vibrant contact between the actor and audience. It is instructional in the sense of a preacher to a church group.

The use of pictorial examples in reference to the relationships of the

Chairmen of CAVE Evaluating Committees

Rev. Michael F. Mullen, C.M., M.A., General Chairman. Father Mullen is director of the production, *St. John's Catechism in Filmstrip*, an undertaking of the University. A graduate of St. Joseph's College, Princeton, N. J., and Catholic University of America, he has been teaching at St. John's University, Brooklyn, N. Y., in the teachers college, for the past ten years. He is a candidate for a Ph.D. at Fordham University.

Rev. Leo E. Hammerl, M.A., M.S.Ed., Chairman, Buffalo Committee. He is associate superintendent of schools, Buffalo. He started and has been directing the diocesan film program since 1946. His film library offers use of 416 titles, one-fifth suited to high schools. He was trained in Catholic schools in Buffalo and at St. Bonaventure College.

Rev. Joseph A. Coyne, O.S.A., Chairman, Chicago Committee. Father Coyne is the dean of the technical department of St. Rita High School, Chicago, and has been a teacher of physics there for the past twenty years. Having long since found the use of visual aids helpful both in science and shop classes, he has built up a library of films and filmstrips covering the subjects in his department, and has equipped the department with all types of visual aids for the teachers. He has produced a film, *The Heritage of an Augustinian Province*.

Sister Mary Gratia, R.S.M., Chairman, New York Committee. Sister is dean of Mercy Junior College, Tarrytown, New York.

various forms of life to each other would be much more appealing than the use of the sliding cards that are employed. This would increase the interest appeal and psychologically would bring the viewer to greater and more profound judgments and stimulate the emotional appeal of the viewer to exercise greater virtue in his dealings with his God and fellow man. Many of the props used are too artificial.

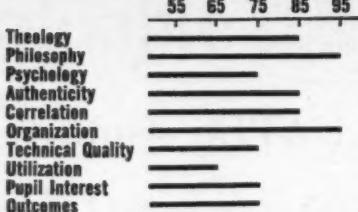
Appraisal. The film originally was designed to follow the pattern of "The Catholic Hour" in which a priest gives a discourse. However well this film may have been adapted to its original purpose it is impossible to transfer it to the general category of audio-visual materials. It is a photographic presentation of a sermon and does not take advantage of the potential of audio-visual methods. It merits a rating of "C." The CAVE seal of approval is given.

REV. LAWRENCE W. LYNCH, M.A., S.T.B., and REV. MARTIN O'DAY, Chicago CAVE Committee. Fr. Lynch is director of the Confraternity of Christian Doctrine, Chicago Archdiocese. Besides eight years of pastoral work in a parish, he has had ten years of supervisory and organizational work in the Confraternity. Fr. O'Day is assistant director.

6. Divine Worship

Description. Rather than present the Mass liturgically in words and pictures, Father McQuade explains the meaning of the Mass intellectually. The visual matter consists of the portrayal of the priest in his office, talking and walking about, taking up books, putting words on the flannelgraph, using Indian puppets and a sacrificial stone, comparing it with an altar. The only visual portrayal of his essential subject matter was the use of a paten and a host and the chalice, and a crucifix, but their use in the portrayal was merely incidental. Consequently, the topic of the film, *Divine Worship*, was intellectually developed.

Appraisal. It seems to us that this intellectual development would have been stronger and also more accurate if it had been brought out that the offering of the Mass is Christ's death just as the offering of the Cross was Christ's death; that through the separate consecration of bread and wine, the Mass shows the death of Christ upon the Cross;



that on the Cross Christ merited the fruits of redemption for all mankind and in the Mass He applies them to us. It would have been of value for Father McQuade to have integrated the Pope's teaching, that only the priest offers the sacrifice; only the priest saying Mass offers the sacrifice in the sense of bringing about the sacrifice by showing Christ's death through the separate consecration of bread and wine, and we who hear Mass offer the sacrifice by asking God to accept the sacrifice of the Mass. While it is true that in the Mass we offer Christ to God, He made it possible for us to do so by giving us the Mass as a gift—as we pray after the Consecration. While it was touching to hear that in Communion God gives Christ to us and that the Mass thus becomes a banquet, there was no explanation that through Communion our assistance at the Mass becomes more perfect because we become victims with Christ. It seems that a few words on the effects of hearing Mass and receiving Communion would have been pertinent.

Appraisal. Since the film appeals to the intelligence without many visual aids for understanding, it is appropriate for adults and college students and a select group of secondary students and perhaps a few eighth graders. The film is rated "B," and it receives the CAVE seal of approval.

REV. ALEXANDER P. SCHORSCH, C.M. and SISTER M. DOLORES SCHORSCH, O.S.B. of the Chicago committee. This brother and sister team are co-authors of the Jesus-Maria Course in Religion.

7. Sanctifying Grace

Description. This work is a compact classroom type lecture given in the more relaxed atmosphere of a priest's study. The many excellent teaching aids employed by Father McQuade manifest his long experience and interest in religious teach-

ing. In a relaxed informal manner which never lacks sincerity, the priest tells the story of sanctifying grace. The man who possesses sanctifying grace is a participant in the Divine Nature, an adopted son of God, a temple of the Holy Spirit, a friend of God, in other words, a Christian. This life of sanctifying grace adds the power to know God directly to the human intellect and the power to love God in God's way of loving to the human will. These powers will be released and brought to fulness in the Beatific Vision.

Analysis. The story is told well. The reasoning is sharp and logical. It would seem, however, that too much time is spent on the introductory material. The limitation of time presents a real difficulty in covering such a complex subject. While a long introduction is certainly necessary for the presentation of Catholic teaching to non-Catholics, it curtails the explanation of the heart of the matter. The non-Catholic viewer would certainly need more explanation of the meaning of terms used later in the film.

The presentation stimulates the senses and intellect more than the emotions and the will. An attitude of thankfulness to God for this great gift and the desire to retain and increase it are not so well developed as they might be. Although there is unity in the film it is not sufficiently limited in scope.

The film seems to have greater value in use with mature, well-trained Catholics. The material would, of course, be broken up and discussed at length in the classroom or lecture hall before showing the film. After this preparation, using of the discussion guide, the film would be of great value in unifying and integrating the various aspects of sanctifying grace. Such procedure would necessitate having the film in the hands of the teacher at least a week before showing it to the students.

Appraisal. The film is a good logi-



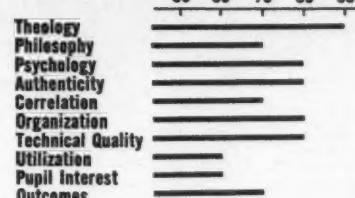
cal presentation of the doctrine of sanctifying grace and the infused virtues and gifts of the Holy Spirit. Since the subject is complex, proper use would demand careful preparation. It is weak in its emotional appeal and its eliciting of Christian attitudes of social living. The overall rating is "B." The CAVE seal of approval is given.

Rev. WALTER McNICHOLAS, O.S.A., S.T.L., Chicago Committee, is chaplain and teacher of religion at St. Rita H. S., Chicago. He studied theology at Augustinian College of St. Monica and Gregorian University, Rome.

8. Actual Grace

Description. This film could be described as a college lecture in religion using a number of props to explain an abstruse subject to the average adult mind. Its purpose is to present to a television audience, of all religious beliefs and all age groups, what Catholics believe concerning actual grace. The film presents the idea that in the human being there are three levels of power, the normal power, the reserve power, and actual grace. Actual grace is a direct illumination of the mind and an inspiration of the human will by God. Some of the props used in the explanation are a Disney locomotive, a full scale model electric train, a three-way light bulb, a portable radio, charts, scales, diagrams and drawings.

Analysis. By means of these visual aids the lecturer shows that thoughts and impulses arise in the human being so that a man performs acts which may be good or evil. The inspiration for the good acts generally comes from God through actual grace. The natural source of the thoughts and impulses may be experience, association, and sensation of the individual human



being during the course of life. When God inspires an individual to act through the power of His grace the inspiration comes through the normal human channels and in an easy, unforced manner. Grace does not do the work for man. Grace does work *with* man. Grace cannot help a person who will not help himself.

On the technical side the film meets the high standards of professional productions. However, Father McQuade tries to be a one man show. There are very few people who can carry an audience for thirty minutes with a college lecture and still sustain interest. It was not accomplished in this film. It would have been a better production with more than one character in the cast. Professional talent would have done a better job in pronunciation and enunciation. In addition to this, the film does not properly stimulate the emotions and the will.

Appraisal. In order to realize the full value of the film as a teaching tool, it must be shown with the discussion guide, not just once but a few times. Of course this is the normal technique in using films as a teaching aid. It can be used in college and in high school, and with adult groups in parish organizations. The film merits a "C-plus" rating, and meets the requirements for the CAVE seal of approval.

REV. JOSEPH A. COYNE, O.S.A., Chicago.

Audio-Visual News

Aids in French

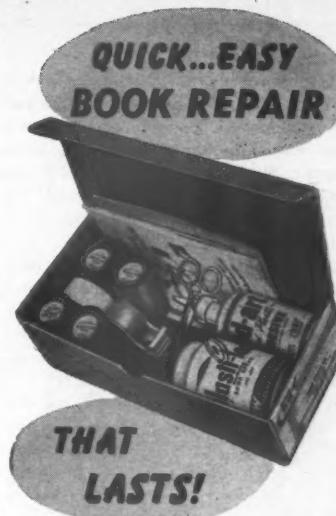
Teachers of French will be interested in new tape recordings in French and new Kodachromes which may be used alone or in conjunction with the tape recordings.

Une Fête Foraine à Paris is one of the new tape recordings. This is a 12-minute tape recorded by Jean-Pierre Caly, aged 11, son of the Conseiller Culturel, who tells us about a visit to a street fair in Paris. Other titles are Scènes Quotidiennes de la Vie Parisienne, and Un Etudiant à Paris.

The new Kodachromes cover Paris, The Seine, paintings and sculpture, architecture, daily life in France, and street scenes.

Detailed descriptions for both tapes and Kodachromes may be had from the Society for French-American Cultural Services and Educational Aid (FACSEA) 972 Fifth Avenue, New York 21.

A-V 27



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RCA "Guidebook" to Closed Circuit TV

A comprehensive, illustrated "guidebook" to latest RCA broadcast equipment and systems for color and black-and-white closed-circuit television service in educational, medical, and other fields was announced by the Broadcast and TV Equipment Department, Radio Corporation of America.

Entitled "RCA High-Fidelity Television," the 28-page booklet employs color and monochrome photographs, diagrams, and sketches to describe the nature and applications of RCA's broad line of broadcast closed-circuit TV equipment.

Featured are RCA's new medical color TV camera which mounts in an overhead surgical lamp fixture, color and monochrome live and film camera systems, auditorium-size color and black-and-white TV projection systems, and mobile units for remote origination of color and monochrome programs. Also described and illustrated are signal distribution systems, control consoles, associated studio equipment, and special-effects equipment for production of split-screen, dissolves, fades and other professional programming effects.

The "guidebook" also provides case-history presentations of typical RCA closed-circuit TV installations for various educational centers and others.

The "RCA High-Fidelity Television" booklet is available on letterhead request from Department TV-1056, Building 15-1, Radio Corporation of America, Camden, N. J.

A-V 28

Science in Action

Science in Action films may now be purchased from Almanac Films, Inc. without any special agreement other than the usual requirement that films so purchased will not be used on TV or where admission is charged.

Science in Action, with Ben Draper as executive producer, has been voted the best educational TV program for several years in the San Francisco area and the large number of titles from this program have been selected by the Educational Television and Radio Center, for special educational TV reproduction.

The program features eminent guest scientists presenting outstanding scientific achievements and developments visualized by demonstrations, models and displays. Dr. Earl Herold acts as host for each film.

Almanac Films, Inc. are making prints available of these film programs, on an outright purchase and lease rental basis. The first 10 subjects now ready are:

Bird Behavior, Miracle Materials, Oxygen, Religious Archaeology, Science of Money,

Solar Energy, Story of Painting, Temple Wheels and Rails, and Work Energy and Power.

A-V 29

Four Science Films For Elementary Grades

Four new films for elementary school science were recently released by Young America Films. These add to its large group of teaching films especially planned and produced for science at the elementary school level. Titles of these new films are How Animals Help Us, How Plants Help Us, How Plants Reproduce, and The Weather Station. Each is 1-reel, 16mm, sound, \$50 per print. The release of these four films brings to a total of more than 40 such films produced and released by Young America Films.

Prints of these new films can be rented from all leading educational film libraries, or may be purchased direct from Young America Films, Inc., 18 East 41st Street, New York 17.

A-V 30

Unconditional Surrender

The 16mm sound film, *Unconditional Surrender*, was developed as a part of the nationwide educational campaign to urge young people and adults to be vaccinated against paralytic polio.

The film is suitable for high school and

Book 7 of the series

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Subtitle,

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will be published this month

AUTHORS: Sister Mary Thomas, S.S.J., Ph.D., Sister M. Felicitas, S.S.J., M.A. (Archdiocese of Philadelphia)

CONSULTANT: Dr. Vincent E. Smith, University of Notre Dame

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The 8th grade text will be ready in early summer.

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college audiences, as well as for adult groups. It is an ideal tool for the teacher of health or science.

It is available in a 24-minute and a 14-minute version, showing actual manufacture and testing of the Salk vaccine.

The film is available on free loan basis from Division of Public Education, the National Foundation for Infantile Paralysis, 120 Broadway, New York 5. A-V 31

School Supplies and Equipment (Continued from page 418)

business forms; produce and address internal communications; operate independently as an all purpose name and data writing machine. SS&E 32

New Double-Coated Scotch Tape Won't Stick to Itself

Adhesives that won't stick together but hold securely to other material have made possible the first double coated tape without a protective liner.

The unique property of these adhesive enable the tape—"Scotch" brand Double Coated tape No. 665—to be wound on a roll without sticking to itself. This eliminates the liner, making the tape easier and faster to apply than previous-liner equipped tapes. The tape can be used in standard three inch core dispensers.



The new linerless tape is available in 36 yard roll lengths and in standard widths from $1\frac{1}{4}$ to 1 inch.

Aging test results show that a tape roll two years old will have the same properties as a new roll. The tape has easy unwind with no transfer of adhesive, and the adhesive will not bleed, or flow, at the edges, according to the company.

In consumer test programs, the 3M company found the new tape a clean, neat and fast tool to make scrapbooks, mount photographs, attach photographs or pictures temporarily to walls, hold down suit lapels and pockets for clothing store window displays, for holding dust jackets on books and for use in layout work, such as in preparing the yearbook. SS&E 33

New Full Color Religious Filmstrip Sets THE MASS and the SACRAMENTS

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PERSONALITIES In Focus

(Continued from page 416)

► The new officers of the Catholic Girls High Schools Principals Association, recently elected at their annual meeting in December, are Sister Annamarie, S.C.C., president; Sister M. Norbert, O.P., re-elected vice president; Sister M. Edwaridine, I.B.V.M., re-elected secretary and Sister M. Fortunata, S.S.N.D., new treasurer.

► The editor of the Catholic Encyclopedia Supplement and a member of the faculty at Fordham University, Rev. Vincent C. Hopkins, S.J. is the new president of the United States Catholic Historical Society.

► The alumnae of St. Elizabeth's College, Convent Station, New Jersey, have given to Sister Hildegarde Marie, the president of the college, a trip to Europe in commemoration of her silver jubilee.

► Sister Rose Angela of the Sisters of Providence of St. Mary-of-the-Woods, Ind., was recently revealed as the author of the poem "Mary Likeness" which has been published hundreds of times with the announcement that the author was "unknown."

► In Louisville, Ky., the annual WHAS News Award went to Msgr. Felix N. Pitt, secretary of the Catholic school board, in honor of his work in integration of the schools in that city.

► The Very Rev. Brother Jerome, O.S.F., president of St. Francis College, Brooklyn, N. Y., has announced the appointment of Rev. Louis J. Pal, a native of Hungary, as chaplain of the college.

► Newly elected president of the Catholic Economic Association for 1957 is the Rev. Mark J. Fitzgerald, C.S.C., of the University of Notre Dame.

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